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## COMMUNICATIONS.

*For the Western Recorder.*

### REVIVALS.—No. V.

The preaching of Peter on the day of Pentecost, was no less remarkable than that of Joshua to the tribes at Shechem. The Jews had considered their Lord as an impostor, and had crucified him. He had risen from the dead, and ascended into heaven; and now his disciples stood forth as his witnesses, in the midst of signs and wonders, to accuse the Jews of the crime of deicide. It was an awful crisis. Hitherto they had resisted the Holy Ghost. They had gone on from one degree of wickedness to another, till they had made their hands red with the blood of the Son of God. But now they began to see their guilt, as written by the finger of Omnipotence. The mighty rushing wind, the tokens of flame, and the gift of tongues, were as a three-fold witness against them, sent down from the Father of Lights, to accompany the message of the preacher. Peter, who so recently had denied his Master, had wept bitterly, and had been forgiven, now stood forth the first and the boldest among the eleven, in defence of his Master's cause. His address was aimed directly at the conscience of the guilty multitude; and the Holy Ghost accompanied it with power. The multitude were pricked in their heart, and cried out, "Men and brethren, what shall we do?" It was a question big with the interests of eternity, and the preacher lost no time in answering it. The people now saw themselves justly under condemnation. They needed here no philosophical disquisitions about the nature of sin, or its origin. It mattered not to them, how much or how little of an "original taint" had been derived from Adam; nor was this a time for them to quarrel about the decrees of God, or the decisions of his rightful sovereignty. The deed had been done voluntarily; and they had done it. The crime had been perpetrated in envy and in malice; and they themselves had been the guilty agents and accomplices. The people saw this distinctly.—They saw that their cup of iniquity was full; and they felt that its dregs were about to be wrung out to them. Conviction had already done its work; and the single point before them was, what they should do. The answer was direct and positive, and the result immediate and glorious. On that day a blow was struck upon the empire of darkness, which filled all heaven with songs of triumph, and hell with wailing.

Peter was not here too precipitate. No doubt he spake and acted wisely; for he was under the special dictation of the Holy Ghost. He gave the best possible direction to the converted sinners before him. He rightly divided the word of God to them; and gave it a seasonable application; and his example, too, is left upon record, for the instruction of God's ministers in ages to come.

But what if Peter had taken a different course with those convicted sinners? He might have said, "Ye are too hasty." "Take a little time for reading and reflection. Religion is not the business of an hour, or a day. Go home, and read and meditate and pray, and think upon your sins. Be driven out of one false refuge into another, till every thing has been tried in vain. Ye may thus learn by degrees, that ye cannot help yourselves; and then ye will be likely to ask help of God, and come to a species of repentance which shall be genuine. This is the way that we have been led; and if we know any thing about experimental religion, it is the way which ye have to go."

This, as every one must see, would have been leading the people backward, instead of forward. It would have given them no satisfaction. They would have replied, in the agony of their souls—"We are condemned already; we are lost; we are dying; what shall we do?" And what if Peter had here advised them to wait patiently "God's time," for the gift of salvation? Would they not have replied, "*Now* is the time of agony; now is the *sealing time* for eternity?"

But again; the preacher might have said, "Ye are too precipitate: God is merciful; He is long suffering and gracious; mitigate your apprehensions of evil; be calm; be rational; only be persevering in the good way. Continue to seek, and no doubt ye shall find; for God delighteth not in the death of the sinner." Or suppose that just at this juncture, the preacher had pressed upon the people the doctrine of inability, or the importance of church-membership, or of entertaining right views as to the mode and the subject of baptism; or that the eleven had even sat down in the detail with sinners, to ascertain the exact nature of their feelings, and to caution them against undue "*animal*" excitement. But no; the Holy Ghost did not so order the matter; many of those considerations might have been sufficiently pertinent at another time; but at the present juncture, they would have been out of place. Under such advice, and in the midst of such discussions as these, the people might have dispersed, and not a single convert been made to the gospel of Christ.

But, Mr. Editor, the apostle Peter, after all, did not introduce any novelties or new measures on this occasion. Joshua had long before urged the people of his day, and that vehemently, to immediate repentance. The Psalmist had long before preached the same doctrine. "*To-day*, if ye will hear his voice, harden not your hearts." Paul, also, preaches afterwards in the same words of the Psalmist, when addressing the Romans.—Philip, too, made quick work with the eunuch; and the apostle John delivers a message of a similar nature, from the lips of Christ himself, to the churches in Asia. In fact, the course which Peter pursued was not merely the one which was directed *at that time*, by the Holy Ghost; it was the only one, which, in such circumstances, could ever have been pursued, without departing essentially from the whole spirit of the directions contained in the bible.

I am aware that the three thousand, on the day of pentecost, were brought to a sense of their condition partly through the aid of miracles; but this circumstance, let it be remembered, did not alter the nature of their conviction. They were convicted of the very sin which they themselves had committed. They saw themselves guilty of voluntary wickedness, and exposed to the wrath of the Almighty. Seeing this, they cried out in distress, and were directed immediately to the Lamb of God, which taketh away the sins of the world.

The same preacher, also, soon after this event, addressed another congregation, perhaps, with still greater success, when, though a single miracle of healing had preceded the sermon, as a sort of testimonial in favour of the cause of Christ, the work of conviction was not wrought till after the sermon had commenced. Nor have such sudden conversions been peculiar to the period of the primitive church. History informs us, that in the time of the great reformation in Scotland, some centuries ago, five hundred were converted under one sermon. An eminent servant of Christ, too, whose ashes are deposited in our own country, and whose memory is every where precious with the people of God, once had his "harvest sermon," as he called it, the hearing of which was blessed to the conversion of between thirty and forty souls. Sinners, more or less in number, have in every age been suddenly convicted by the power of the Holy Ghost, and brought directly to repentance, through the same precise directions which Peter gave to the three thousand on the day of pentecost; and if multitudes besides them have lingered along in conviction for months and years, and others have altogether quenched the influences of the Spirit, and gone to perdition, there is no telling how much of this evil might have been prevented, by the plain dealing faithfulness of some Peter or Paul, who should have rightly divided the word of God, and given to them their portion in due season.

It is a critical thing to give timely instruction to convicted sinners; far more so, I fear, than is generally apprehended. The means and circumstances of conviction will of course be various; but preaching the truth in the demonstration of the Spirit, is, and ever has been, the great instrument. Let the preacher himself be "full of faith," and let his messages be farther enforced through the believing prayers of his flock; and he will not speak in vain. The wicked will hear and tremble. Many of them will often be deeply impressed; and if the impressions are immediately followed up, before leaving the house; if the individuals are pressed to immediate submission, while the Spirit himself is pressing them; if they are induced to rise up, or come forward, or give in honesty any other suitable token of their determination to come to repentance without delay; then there is a great probability that the Lord will go forward with his work, and speedily bring some of them into the light and liberty of the gospel. This would be no new course. It would be following the example of Joshua, and of Peter, and of Paul, and of many a worthy servant of Christ, in earlier and in latter times. As long ago as in the days of Moses, it was often demanded of the people, who among them would be on the Lord's side; when multitudes would instantly be seen to come forward, to separate themselves from the rest of the crowd.

Your's, &c. WHITEFIELD.

*For the Western Recorder.*

### THEOLOGICAL SYSTEMS.—No. II.

I have said that the common mode of using theological systems, is practically substituting a part of revealed truth for the whole. Would that this charge were false, and that no sufficient reasons existed for saying that the part retained is often so changed in form, as almost to unfit it for access to the moral sense of the human being. Here it is to be distinctly remarked, that a proper arrangement of facts, whether in books or sermons, is not viewed as the cause of the evil; it is the *prominence* given to the relation of facts, and the general propositions deduced from facts. Look at the common theological systems. The burden of their labour is, not to manage the *facts* of the christian system, but to exhibit their relations and mutual dependences. There is a constant effort to assign reasons, where no light from above guides our search for hidden causes. That these systems give the deductions of human reason great prominence, is evident from a single circumstance. Theological disputes generally respect inferential propositions. Men can agree far better about the truth, as recorded by the pen of inspiration, than about their own views of it. It is said that *truth* itself is to each man his own view of the language used. Suppose this admitted, still, I ask, can language be found for its conveyance to another's mind better than the words of inspired wisdom? But to return.

My charge is, that the common theological systems foster a mode of exhibiting divine truth very unfavourable to its legitimate effects upon the human mind. The majority of mankind cannot be made to feel the force of general propositions, resulting as they do from an extended view of particulars. Even in the cultivated mind, they are not, in any case, the direct stimulus of the religious affections. By the common mind they are not usually even comprehended. But systematic theology, and preachers who can lean upon it, deal largely in general propositions—propositions often having all the dryness, and but little of the clearness, peculiar to mathematical truths. Compared with the declarations of divine truth, they are like the light of the moon, apparently deprived of the heat with which it left the sun. These systems, and parts of them in the shape of sermons, are often like the dried preparations of the anatomist, exhibiting bones, blood vessels, nerves, and other parts that can be preserved, but never having the chief elements of the living man. This is, in my humble apprehension, the sentiment of the common mind; and to the apprehension of this mind the preacher must descend or soar almost alone. If this is doubted, a little conversation with intelligent laymen will remove all scruple as to the fact.

The evil in question may be represented in a manner somewhat different to that above. Preachers who rely mainly upon human systems, spend much of their public effort in proving general propositions by the synthetic mode. Take the common exhibition of the trinitarian sentiment respecting the Divine Being. The distinct personality and equality of three persons in one God, are asserted and proved by an extended reference to the names, attributes and offices of the Father, Son, and Holy Spirit, as found in the scriptures. Very few undisciplined minds can be interested by this mode of reasoning. It is, also, comprehended in so imperfect a manner, when connected with all the qualifying declarations of scripture, necessarily discussed as objections, that the faith of most hearers is more likely to stand in the declaration of their preacher than in the perceived truth of God.

But let the offices of the Father, Son and Holy Spirit, be separately declared in connection with the mode of the sinner's deliverance from death; let the part of each as assigned by revelation be fairly set forth, and the sincere believer will not only feel his heart kindle with love to each, but will readily yield to each divine honours. Each will be placed above *all* creatures by inferences which the world cannot avoid, although the exact mode of their equality is not fairly comprehended. The course here suggested is precisely that of the bible.

As a general remark on this mode of presenting divine truth, it is virtually using the declarations of scripture merely as arguments in favour of human opinions. The authority of God is thus frequently left out of the account. This may claim distinct consideration in a succeeding number. C. S. A.

*For the Western Recorder.*

### SEE THE INCONSISTENCY.

Will those who have unconverted friends, that treat the christian religion with respect, point them to a gross inconsistency in their conduct? The bible is a book which demands either to be rejected as a gross imposition upon the human race, or treated with sincere regard of all it contains. It asks no Judas-like tokens of respect. The impenitent sinner, who enters the sanctuary and listens to the word of God, says openly, here is truth that deserves attention. He says in secret, this is all a cunningly devised fable.—Object not that he feels some sincere regard for it in his heart, while he shapes no part of his course by its requirements. Men *will always* ACT according to their belief. This is a law of our nature.

Sinner, be consistent. If the word of God, as the bible claims to be, deserves as much respect as you show it in the sanctuary, it deserves all the regard shown it by the most devoted Christian. If it deserves not this, the whole is to be rejected as falsehood.—What reason can you have for showing a feigned regard to religion? You get no credit in heaven by it. You lose none as a servant of Satan. Do not think of propitiating the favour of God by an external regard to his word, when you despise the propitiation made by the blood of his Son. What laudable object can you have in view, when showing mock respect to your Maker?

It is to be feared, that sinners have not thought of these matters. "If it seem evil" to any to serve the Lord in sincerity, they are not to be compelled. He never sends out officers to *press* men into his service against their wills. He makes known the terms upon which volunteers will be taken into the ranks of his soldiers, but compels no one. He says himself to the wicked, "What hast thou to do, to take my covenant into thy mouth?" Ps. l, 16. He says also, "When ye come to appear before me, who hath required this at your hands, to tread my courts?" Isa. i, 12. C. S. A.

"Not to be compelled."—The Saviour says in one of his parables, "Go out quickly, ..... and *compel* them to come in, that my house may be filled." However, this refers, no doubt, to that species of *holy importunity* in the servants of God, by which he brings sinners to be "*willing in the day of his power.*" Would that there were more of this importunity, till the streets, the lanes, the highways, and the hedges, should be scoured of their inhabitants.—*Ed.*

### EXTRACT.

When Agesilaus heard any persons praised or censured, he remarked, that it was as necessary to know the characters of the speakers, as the characters of those who were the subjects of their opinions.

The following article contains excellent advice on an important subject. It seems to have been dictated by sound sense; and that, perhaps, under the lashings of painful experience. We have for years been of the writer's opinion; and during our short pilgrimage, have had abundant occasion to *know* that the picture here presented is far from being overdrawn. Some of our doubting readers, however, might be more ready to fix the eye of *serious contemplation* upon the picture, were they to know at whose special suggestion the article is now copied into our columns:—

*From the Albany Telegraph.*

### PARTIES OF PLEASURE.

Letter to a young lady in Albany, who had requested the writer's opinion on the propriety of her attending PARTIES OF PLEASURE.

MY DEAR FRIEND—I promised the other evening to give you my views more particularly of the subject on which we were conversing; and I the more readily avail myself of an early opportunity to do it, as I perceived you was disposed to regard the matter conscientiously, and with all, if I did not mistake, that you were labouring under some painful embarrassment. I shall give you my thoughts as they occur, with perfect freedom, though I hardly need say that I wish my opinion to govern you no farther than it commends itself to your understanding and conscience. The distinct question upon which you ask advice is, "Whether it is consistent with your christian profession that you should mingle in parties of pleasure?"

I begin by saying, that I would not do any thing, or have you do any thing, to encourage an unsocial and gloomy religion. Christianity in its very nature, is not only social, but cheerful, and encourages the free exercise of every kind and generous affection.—There are those, I know, among the professed friends as well as the open enemies of religion, who delight to invest it with the habiliments of gloom; as if instead of being a good angel come down from heaven to bless and to save, it were some enemy of human enjoyment that had escaped from the world below. I repeat, such is not the religion of the bible. With all the extent and the strictness of its demands, its tendency is to render man, in the present life, cheerful and happy.

You perceive from these remarks, that I am no enemy to a well regulated social intercourse. I regard it as quite within the limits of christian propriety, for professors of religion to mingle in various circumstances with those who are not so; and in no case would I have a professor say, either by his looks or actions, to one who makes no pretensions to religion, "Stand by; I am holier than thou!" I am willing, in short, that a christian should be found in any place where he can maintain a religious character; where he will be likely to get no evil on the one hand, and do no evil on the other. But notwithstanding all these concessions in favour of social intercourse, I am constrained to answer your question decidedly in the negative. I hardly need say, that by parties of pleasure, I mean nothing more nor less than the fashionable parties of the present day. You shall have my reasons for advising you not to attend them.

The first is, that *they are fitted to exert a decidedly unfavourable influence upon your own religious feelings.* I say this with confidence; for I have never known an instance, in which a person, especially a young female, has fallen into the habit of attending them after professing religion, but that there has been an almost immediate and generally a rapid decline in christian feeling. And if you look at the character of these parties, you will see that the fact is easily accounted for. It cannot otherwise be, than that they should exert a dissipating influence on the mind and heart; for to say nothing of the pomp and pride of life in which they are usually got up, there is a constant whirl of idle and frivolous conversation; there is an increasing effort to keep every thing in motion, and to have every countenance illumined with gaiety; and that this may be done with greater effect, there are often amusements introduced which are adapted to rebuke every serious thought, (if perchance any mind should be visited by one), and to raise the spirits to an unnatural elevation. If you have ever been into one of these scenes, I have no doubt you will understand what I have described even better than I do myself; and I am equally sure that when you have come away, you have found yourself, if not with faculties exhausted and requiring repose, at least in a state very unfit for the duties of devotion. I admit that this evil is greater in some cases than others, according to the different degrees in which conscience operates in different individuals, and according to the relish with which these scenes are enjoyed; but that *any* professing Christian should frequently mingle in them, and escape all injury, I regard as not less improbable, than that he should pass unhurt through a bed of burning coals. Indeed, it seems to me that the very fact of a Christian's consenting to place himself in such circumstances, is an indication that declension is already begun; for if he were keeping his heart with diligence, it is impossible that he should be willing thus to rush into temptation.

*Another reason why I advise you not to mingle in these parties is, that by doing so, you would dishearten and distress your fellow Christians.* When you entered the church, you promised to watch over and promote their spiritual interests to the extent of your power, and to be a fellow helper with them unto the kingdom of God; and this promise you have virtually renewed every time that you have met them at the communion table. But however *you* may regard this matter of mingling in parties, you may rest assured that *they* regard it with deep anxiety and pain, because they believe that it inflicts a wound upon the cause of Christ. Do not your covenant obligations to them, then, forbid that you should yield to this practice? Dare you yield to it at the expense of wounding the hearts of those for whom Christ died; at the expense of weakening their efforts or of counteracting the influence of them, to help forward the Redeemer's cause; for what is there more disheartening to a faithful Christian, when attempting to bring the careless to reflection, than to be met with the chilling reply, that the same passion for amusement and gaiety which they indulge is exemplified in all its strength in many professors. I have heard more than one devoted Christian refer to facts of this kind with the most painful emotion, while the individuals concerned were rioting amidst the vanities of the world, equally unmindful of the deep wound they were inflicting, and of the solemn obligations they were violating.

*You would, also, by falling into this practice, do much to weaken the hands of your minister.* He, if he is faithful, is labouring to build up the church in faith and holiness, and to convert sinners from the error of their ways; and in this great work, he needs and has a claim upon your influence. But while he is striving to break up the surrounding lethargy, you, if you should thus conform to the world, would actually be lending your aid to counteract his efforts. He is telling careless sinners, that a habit of inconsideration and levity will destroy their souls. You would be telling them by your conduct, that you regarded such a habit innocent; so innocent, that you were willing to furnish an example of it yourself. I know a minister, (and I doubt not there are thousands more), whose own spiritual children, in respect to whom he had indulged the highest hopes, and who had been accustomed to gather around him with an almost filial affection and confidence, and with whom he had often mingled in acts of the tenderest devotion, at length pierced him by practising this very conformity to the world; and when he expostulated with them in regard to their conduct, some of them met him with a cold look of resentment. I knew well how it wrung his heart, and how he wept in secret places over their lamentable defection. Had they known all his feelings as I did, I am sure they would have shed rivers of tears over their own ingratitude.

But there is yet another reason, which should operate not less powerfully than either of those already mentioned; it is, that by *this practice, you would contribute not only to keep sinners easy in their present course, but to lull them into a still deeper security.* Who are the individuals with whom you would be likely to associate at these places? Not the profane, the intemperate, the dissolute; but merely the gay and thoughtless. And what think you is the ruling passion of these people; what the grand obstacle which is likely to keep them out of heaven? Why, it is simply the love of worldly pleasure; not pleasure in its more debased forms; but that of the more decent kind; that, however, which as effectually engrosses the soul, and keeps religion at a distance, as that which is to be derived from gross sensuality. And let me say, they rejoice exceedingly in the presence of professed Christians on such occasions, because they regard them as giving their sanction to these scenes, in which they find it so easy to keep conscience asleep, and to be entirely absorbed by the world. And the fact of their being present, will afterwards be quoted, sometimes triumphantly, and sometimes sneeringly, as occasion may require; but in either case, it will manifestly serve the purpose of self-justification. I have had occasion to converse with not a small number who were anxiously seeking the salvation of their souls; and have been struck with the fact, that a large proportion of them have assured me, that what had contributed more than any thing else to keep them from attending to religion, was the loose example of professing Christians; and some have told me, that they have sometimes, even while mingling in scenes of pleasure, had awful apprehensions for the future come over them, and have succeeded in putting such apprehensions to flight, by the reflection that they were in the company of professors. It is, perhaps, the most painful consideration of all, connected with this subject, that the persons who are most likely to be injured by this kind of influence are the nearest friends; because they are most likely to witness, and most likely to yield to it. Oh, what a thought, that a husband or a wife, a parent or a child, a brother or a sister, should be led down to perdition by a hand that is pledged only to acts of tenderness and kindness; by a hand, too, in which are seen from time to time, the memorials of the Saviour's death.

But possibly you may say, after all, that though you are satisfied as to the point of duty on this subject, yet that your circumstances are such that you cannot take the ground which I have recommended, without giving offence. I would say then, unhesitatingly, run the hazard of doing so. You can far better afford to lose the favour of any earthly friend, than to incur the disapprobation of your conscience, and the displeasure of your God. Your covenant obligations entirely forbid even the shadow of a compromise with the world. But let me tell you, that your apprehensions on this subject are in all probability groundless. If you decline an invitation respectfully, yet firmly, and let it appear that it is entirely a matter of principle, and if you please, that you are willing to visit in a retired and unceremonious way, you must have to deal with a very unreasonable person, indeed, if your conduct awakens a single feeling of unkindness. But be that as it may, you will certainly by such a course enlist the conscience and respect of every one on your side. The world know what you have professed, and they know what consistency requires of you; and they must and will respect you for the faithful discharge of your duty. Nevertheless, as I said, they will be glad that you should mingle with them in scenes of gaiety, and they may flatter you into a conviction that they have entirely forgotten that you belong to the church. But believe me, it is not so. They think of it when you are with them, and they talk of it behind your back; and some of them will speak of it scoffingly; and some of them will even speak of it solemnly, and say that they should not dare, in any circumstances, to make a profession of religion, lest they should be left in a similar manner to dishonour it. I have my eye at this moment upon individual professors, who allow themselves to mingle freely in the levities of the world, without seeming to think that their christian profession is thought of; to whom, if I were at liberty, I could report remarks concerning their conduct, (and from persons from whom they would least expect it), which would subject them to the severest mortification, while they would show them that they still belong to a city set on a hill, that cannot be hid. They carry with them a mark, by which they are recognised as professedly the Lord's people, while yet their conduct would seem to indicate that they wish to be considered as belonging to the world.

I regard it as one of the favourable indications of the present day, that Christians are waking up to a sense of their responsibility on this subject, and that the conduct which I have been reprobating is so generally considered a blot on christian character, not only by the church, but by the world.—Such is the state of public opinion, that it really requires very little resolution to be faithful in respect to this matter; for happily the right ground is becoming the popular ground, and that professor who adopts any other, does it at the peril of having his inconsistency blazoned from the house top.—Let your circumstances be as they may, you have therefore only to be faithful to your convictions of duty for a little time, and every obstacle will have disappeared. But if you adopt a contrary course, you will be subject to constantly increasing embarrassment, will arm conscience with an envenomed sting; and there is too much reason to fear that you will exist as a mere cumberer of the ground, in the vineyard of the Lord; that you will have your death bed haunted by cutting reflections, and will even end a career of levity amidst the horrors of despair.

That you may be guided into all duty by the good Spirit of God, shall be my earnest prayer. B.

### THE NAMES OF GOD.

Extract of a sermon by the Rev. Mr. Knowles, of Boston:—

When God spoke to Moses, from the burning, yet unconsumed bush, in Midian, and bid him go to the Israelites, in Egypt, to deliver them from bondage, and conduct them to the land which he had promised to their ancestors, Moses inquires of the Lord, by what name he should speak of him to the Israelites. Jehovah answered in the words of the text:—"And God said unto Moses, *I am that I am.* And he said, Thus shalt thou say unto the children of Israel, *I am* hath sent me unto you."

It is to be presumed, that Moses was not ignorant of the name of God, nor were his countrymen ignorant; but he wished to obtain from the Lord some special intimation of his purpose, to deliver his people. It was the custom to connect with the name of God some title, appropriate to particular occasions, when the Lord manifested himself.—Thus in the 17th chapter of Genesis. So, too, in the 22d chapter of Genesis. In the same way, Moses seems to have expected that God would assume some particular title, significant of his designs towards his suffering people in Egypt.

The title in the text is thus significant. *I am that* [or what] *I am*; implying self-existence. I am of myself, existing by my own power; indebted to no other being for my reign and continuance. I am myself what I am; and therefore able to deliver my people, since all creatures are dependent on me for their existence.

The phrase, too, implies eternal duration. The Hebrew words are capable of being read—*I am* what I am; the same Being, that has existed forever. *I am what I shall be, or I shall be what I am*; never to cease my existence. The same phrase is translated by John, into Greek, in the 11th chapter of Revelation, and applies to Jesus Christ. "I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come; the Almighty;" where the phrase, *which is, and which was, and which is to come*, meaning eternal existence, without beginning or end, is a translation of the words of the text, *I am that I am.* The same expression is applied in the 13th chapter of Hebrews, to Jesus Christ, "*the same yesterday, to day, and forever.*"

The words in the text, too, imply immutability. I am that I am—unchanged. *I am what I was: I shall be what I am*, without variableness, or shadow of turning.

This title, then, was a most proper one for God to assume at this time. His people had been oppressed in Egypt, and may have begun to doubt, whether God could, or would, fulfil his promise to Abraham, that his posterity should inhabit the land of Canaan.—But God bid Moses tell them, that his title was, *I am that I am*; the self existent, eternal, and unchangeable God; and therefore able and resolved to fulfil his promises. It is in this sense, that we are to understand the assertion in the 6th chapter of Exodus, verse 3—"And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name* of God Almighty; but by my name JEHOVAH was I not known to them." This does not mean, that Abraham, Isaac, and Jacob, did not know his name Jehovah, which signifies *I am*, as in our text; but that he had not in his dealings with them, assumed this peculiar title. He had not acted towards them so much as the *fulfiller of promises*; but rather as the *almighty God*, who required them to do his will, and trust in his faithfulness and truth.

**WHAT ARE THESE AMONG SO MANY?**

Extract from Gordon Hall's last appeal to the churches in behalf of missions to Asia.

From Bombay, we look down the coast for seventy miles, and we see two missionaries; and fourteen miles further on, we see two more. Looking in a more easterly direction, at the distance of about eight hundred miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about one thousand miles from us. Looking a little to the north of east, at the distance of one thousand three hundred miles, we see ten or twelve missionaries in little more than as many miles in length on the bank of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four, or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a northeast direction, through the Chinese empire and Tartary, to Kamschatka, and thence down the northwest coast of America, to the mouth of Columbia river, and thence across the mountains to the Missouri, the first missionaries we see in that direction are brethren Vaill and Chapman, among the Osages.

Again we look north, and at a distance of one hundred and eighty miles, we see two missionaries; but from thence, (with two or three doubtful exceptions), through all the north of Asia, to the pole, not a single missionary is to be seen. In a northwestern direction, it is doubtful whether there is a missionary between us and St. Petersburgh. Westerly, the nearest is at Jerusalem, or Beyroot. Sourthwest, the nearest is at Sierra-Leone; and more to the south, the nearest may be among the Hottentots, or on Madagascar.

Can you count the millions and millions comprised in this range? Can any but an adamantine heart survey them, and not be grieved?

I should like to see a new chart of the earth adjusted to a double scale of mensuration; one showing the comparative surface, and the other the comparative population of the different sections of the earth; all presenting a black ground, except those spots where the gospel is preached. And on a slip of white ground, I would have a note of reference to Mark xvi, 15, 16; and this I would have bound up in every bible, so as to face the divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and teachers of theology, to add to the note on their map, Romans x, 14, 15, and Isaiah vi, 8, to the last clause; which latter clause I would have every student in theology, and young believer of good talents and education, print on his chart in GRAND CAPITALS, preceded by, *Lord, what wilt thou have me to do?*

## TEMPERANCE.

*From the Rochester Observer.*

**RESTITUTION.**

The following letter was addressed by a gentleman of this village, to Mr. Isaac Moore, one of the managers of the County Temperance Society. We solicited and obtained permission to publish it, as one among a great number of similar instances in which restitution has been made for injuries, that had been done, and which, but for the compunctious visitings of conscience, must have remained concealed to that day, when the hidden things of darkness shall be brought to light, and when those things which have been done in a corner shall be proclaimed on the house top. Indeed, we have heard of more instances of this kind since the commencement of the revival in this village, we sincerely believe, than all that had ever previously come to our knowledge. They are the legitimate fruits of the doctrine which has been preached here.

The friends of temperance will rejoice, that in this case, the person to whom restitution has been made, has thrown the money thus received into the treasury of the County Temperance Society; that generosity has cast the offering of penitence into the fund of a blessed charity. May all our preaching have an operative effect, as in this case, until dishonest gains of every description shall be disgorged, and love to God and our neighbour shall pervade every heart, and the golden rule of our Saviour be the governing principle of all his professed followers:—

*Rochester, Jan.* 20, 1831.

*Friend Isaac*—Through the medium of the post-office, I this day received five dollars from an unknown hand. The within enclosed five dollar bill on the bank of Monroe is the same which I received. The writing states, that "some time since, in a settlement with you, I received four dollars too much; since which time, add twenty per cent thereto, and is your due about five dollars." Now, sir, by reference to your subscription list in favour of the cause of temperance, you will find I am debtor thereto to the amount of three dollars. You will please give me credit for that amount, and add the remaining two dollars to the same fund, for the benefit of that cause for which too much cannot be done; and may you go on in that praiseworthy undertaking, until its influence is felt and acknowledged throughout this polluted land.

Now, Isaac, over this man's frailties, I wish I could draw the veil of forgetfulness, as indeed I do that of forgiveness, if his case stood alone in this community; but it is painful, it is fearfully so, to see among us men of such abilities, and holding, as they do, such important stations, thus degraded. And may our friend, Rev. Mr. Finney, too, go on, until by his arguments and persuasions he has dragged and brought forth from their hiding places, and exposed upon the rack of shame, every base and degraded wretch who has taken from his fellow man, that which was not his own.

Very respectfully, H. B. W.

*From the N. Y. Journal of Commerce.*

*Friends Hale & Hallock*—The following described experiment may not be unseasonable, if inserted in the Journal of Commerce, at this inclement season; and may awaken some useful thoughts and conclusions in time of need and extremity. D. C.

Not far from the year 1796, a brig from Russia, laden with iron, ran aground upon a sand bar, that makes off from Newport, R. I. The master was disposed to unlade and get her off; but the weather was extremely cold, and none could be found to undertake the task, as the vessel was at a distance from the shore, covered with ice, and exposed to the full effect of wind and cold.

Capt. G——, a packet master of Newport, respected for his integrity, and who abstained from the use of spirits, at length engaged to unload the brig, and procure his own hands. Six men were employed in the hold, which (the vessel being bilged) was full of water. They began to work with free, but *temperate* use of spirits; thinking they should need it then if ever. But after two hours labour, they all gave out, chilled through. After refreshing and warming, they made a second attempt, using cider only the remainder of the day. They now succeeded better; but still they suffered much from cold. The second day they consented to follow the directions of Capt. G. and drank nothing but milk porridge, made rich, and taken as hot as the stomach would bear it. The weather was equally severe as before; but they were now able to continue their work from four to seven hours at a time, and then came up, as Capt. G. expressed it, "smoking hot." With this simple beverage handed round every half hour, they continued their labour from day to day, with not one drop of spirits, till the iron was all handed out and brought to shore, and not a man had a finger frozen.

*Temperance in Peru.*—In Peru, the Constituent Congress has passed an act prohibiting the importation of liquors after the present year. The use of it is prohibited in the navy and in merchant vessels, on pain of confiscation. This is taking strong ground. We hope that the day is not far distant when the voice of the people of the United States will demand of the American Congress a measure equally strong. It would now be branded as tyrannical, to prohibit men from getting drunk themselves, and from throwing temptations in the way of others, to make them drunkards.—*Roch. Obs.*

*Another important Fact.*—The Baltimore American states, that of 992 adults admitted into the alms-house in that city, during the last year, *nine hundred and forty-four were ascertained to be habitually intemperate.*—What a fact is here for the opposers of Temperance Societies and the temperance reformation! Ths truth is, that RUM, and its kindred liquors, are the foundation of all the pauperism and crime which afflict our country. Remove the cause, and the effect will cease.—*Jour. of Com.*

*More Temperance Churches.*—We learn from the Home Missionary, that the presbyterian churches, in Brunswick, New-York, and in Galliopolis, Ohio, aided by the Home Missionary Society, have adopted the principle that they will admit to their communion, as members, only such persons as shall agree to abstain from the use of ardent spirits.

Revivals of religion make terrible inroads upon the ranks of sabbath breakers. Upon distillers and venders of ardent spirits they are exerting an influence which nothing but the Spirit of God can exert.—*Roch. Obs.*

## INTELLIGENCE.

**ALBANY PRESBYTERY.**

A meeting of the Albany Presbytery commenced on the 1st inst. and closed on the 3d. During the session, Rev. Wm. Lockhead was installed over the 3d presbyterian church of the city, and Mr. Ebenezer Seymour was ordained as an evangelist. Two calls were acted upon; one to Rev. Mr. James, late of Rochester, from the church in Schenectady; and the other to E. D. M'Master, from the church in Ballston. On the closing evening of the session, the Presbytery engaged in "public religious exercises, designed to promote a revival of religion" within their bounds. Addresses were given by appointment, by Rev. Messrs. Fraser, James, Wood, and Kirk. Some idea of the spirit which prevailed on the occasion, may be derived from the character of the addresses, as reported by the editor of the Telegraph and Register.

"Mr. F. addressed the ministers who were present, on the measures it is necessary to adopt for securing a revival of religion in their respective charges. He exhorted them to exhibit the gospel in as simple and full a manner as possible; holding back nothing of the truth, and presenting it free from human philosophy and refinement; also, to prepare their hearts by earnest prayer for the proper delivery of their message; their hearts should be in full accordance and deeply imbued with it, or success could not be expected. He set forth the importance of cherishing in the faithful discharge of the duty, a sanguine expectation of success, such as is warranted in the scriptures, and of aiming with persevering determination at the accomplishment of a revival of religion. He showed the necessity of much prayer for the people of their charge, not only in general, but for the classes of individuals addressed from time to time; and urged them to secure in behalf of the cause of religion as many praying persons as they could; to arouse and sustain among members of their churches a spirit of fervent prayer. He exhibited the necessity of possessing the holy spirit of their office, and maintaining a holy consistency of deportment in all their social intercourse with their people, especially the unconverted portion of it. He concluded his excellent address, by holding forth the encouragements which they had to adopt every wise method for the conversion of souls, and exhorted them to avail themselves of all the light furnished to them by the experience of others; to employ those measures which were evidently sanctioned by the blessing of the Holy Ghost, and to imitate the conduct of those brethren in the ministry, who were most successful in turning many to righteousness. Thus should they (being wise) "shine as the brightness of the firmament," and (by turning many to righteousness), "as the stars forever and ever."

"Mr. Wood's address was directed to the people. After remarking that the grand object to be accomplished by the christian ministry is the edification and enlargement of the church, he showed in what the church consisted, and the methods by which it might be enlarged. It consisted in purity and stability of belief in the doctrines and precepts of the bible; in experimental godliness, or a conformity to the rules of rectitude laid down by Christ and his apostles, and exhibited in their holy lives. The members of every church should be very holy. Unity of sentiment and action should prevail among them; without this a church cannot prosper. The church of Christ must also be enlarged. It is not enough that the present number of his disciples be kept good, nor that they should be careful to secure their own salvation; others must be gathered into the fold; the number must be greatly increased. Accessions to the church are only desirable when they consist of regenerate persons, those who have "a good hope."—Others do immense injury by their connection with it. Members of a church are called to an important and indispensable agency in the conversion of sinners; and without their zealous co-operation, by prayerful and holy lives, the minister of Christ, however faithful, can accomplish but little. Such is God's arrangement. Hence their awful responsibility. This should be felt by every Christian. Christians are apt to be too selfish, to be content, if they themselves are saved, whatever may become of others; like the man, who sheltered from a pitiless storm, congratulates himself on the comfort of his situation, but feels no emotions of concern or tenderness for others who may be exposed to it, and is willing to make no effort for their relief. Christians, therefore, should feel that they have much to do for the glory of God, which is identified with the conversion of sinners; they should consider this a high privilege, and not desire that ministers should have all the labour and the glory of building up Christ's kingdom. Mr. Wood concluded with a solemn address to the impenitent, showing that the gospel was addressed to their consciences, their hopes and their fears. He was followed in some animated and weighty remarks by Mr. Kirk, who urged an immediate and powerful effort to secure within the bounds of the Presbytery, a revival of religion."

The narrative of the state of religion mentions, in general terms, a gradual advance in the progress of morals, and the operations of benevolence; and specifies several instances of revival.

"The Spirit of God has descended in a greater or less degree upon many of the congregations; the effect of which has been, a considerable enlargement of the borders of our Zion. The congregations most specially favoured in this respect, are those of Amsterdam, East-Galway, Greenfield, Rensselaerville, and the congregations in Albany. In the last mentioned place, there is an interesting work now in progress, which extends with different degrees of power to all the congregations. In Union college, the religious state of things is promising. The students are generally characterised by good morals; among them are forty-eight professors of religion; and there is a considerable and increasing degree of general seriousness."

The following additional particulars were furnished at the time of the session, for the New-York Evangelist. It will, however, be recollected, that the four days' meeting, last week, served in some measure, by the divine blessing, to improve the aspect of things in Albany:—

"In general, the state of religion is lamentably low, though several of the churches have enjoyed, and are still enjoying, refreshings from the Holy Spirit. In the first church in Albany, Mr. Campbell's, a work has been in progress about six weeks. The number of conversions reported, from twenty-five to thirty, and the work extending. In the second church, Dr. Sprague's, a work commenced about the same time, and is extending. The number of hopeful conversions I did not learn. In both of these churches, the work has been peculiarly still, and no opposition to it. In the third church, Mr. Lockhead's, the state of things is interesting; eight have been added to the church. In the fourth, Mr. Kirk's church, there have been about one hundred conversions within two months; the number of anxious sinners increasing, and the state of things very solemn and interesting, both in the congregation and Sabbath school. In Amsterdam, Montgomery county, a revival has been in progress since last March, and still continues. Eighty have been added to the presbyterian society, and about thirty to the baptist and methodist. Several are indulging hopes who have not yet united. In East-Galway, twenty-seven cases of conversion are reported, and some sinners still under the influences of the Spirit. There is much in the state of things in this Presbytery, to call for deep and heartfelt humiliation, and I cannot but hope that the meeting at this time in this city, where God is manifestly present by his Spirit, will be abundantly blessed to each member of the Presbytery."

*Schools in Greece.*—The amount of subscriptions for free-schools, made by Greeks, from September, 1828, to September, 1829, and acknowledged in the government newspaper, was 94,585 piastres, or about 6,300 dollars. This is only a part of what was done in that time for this object; and when we consider, that nine-tenths of the houses in peninsular and continental Greece were destroyed by the war; that the lands had been extensively laid waste; that the people had few cattle and implements of husbandry, and, to a great extent, only borrowed seed, with which to procure bread for their families; that commerce was nearly annihilated; that the islands had become impoverished; that money had two or three times the relative value it has in America; and that probably not half of the subscribers were themselves able to read; the effort must be considered as demonstrating a desire for the growth of knowledge among them, quite as strong as many times the amount in more favoured communities. There have been some distinguished instances of individual munificence, which do not enter into the above estimate.—*Anderson's Greece.*

*Interesting Discovery*—Rev. Mr. Shrewsbury, Wesleyan missionary in Caffreland, South-Africa, has discovered that even among that remote and benighted people, there are some lingering remains of a knowledge of sacrifices, and of their design. He notices it in the following manner in his diary:—

"*Sept.* 29.—Employed in translating, during the past week, Isaiah lii, as in the preceding week, Isaiah xl. While thus engaged, I learned for the first time, that the Caffres have a word for burnt-offering, which they call *izidebi*. On some special occasions, of rare occurrence, they burn all the inward fat of a beast, and suppose that the flame which it occasions, and which ascends up toward heaven, in some way affects the heart of God, and disposes him to be favourable to man. Of the origin of this opinion they are entirely ignorant; nor is this consuming of the entire fat at all connected with the sprinkling of the blood, or with prayer, or any religious ceremony. So far as I have been able to discover, this is the only relic of any ancient tradition concerning sacrifices that is to be found in the country. Such an offering is, however, so seldom made, that but few individuals have ever witnessed it. Peter, my interpreter, who is more than forty years of age, has only seen it once during his life-time; so that in another generation this lingering glimmer of traditionary knowledge would have probably been extinguished, had it not been preserved on record by the missionaries of this land. One feeble ray of traditionary light has been preserved until life and immortality have been revealed by that gospel, which proclaims salvation through the offering of the body of Jesus Christ, once for all."—*Ch. Mirror.*

*Indian Degeneracy and its Cause.*—The Chickasaws are immeasurably dissatisfied, since the terms of their late treaty with the United States have been published in the nation, and the effect on their morals has been deplorable. "Since I have known the Chickasaw nation," writes a resident among them, "there has not been a time which I can recollect to be compared with the present for dissipation. Before their own laws were abrogated, and a *christian* code [i. e. the code of Mississippi] given in their place, there was a heavy penalty for vending a drop of whiskey in the nation; and in consequence of this salutary law, they were the most temperate people I have known. We have lived here many months together, without seeing a single individual intoxicated. But multitudes of men and women, whenever they get a few dollars, are off with their kegs and pack-horses to the nearest village, and return with their poison, to retail it at seventy-five cents and upwards per quart. It is no rare occurrence to see a horse sold for a keg of whiskey." But we suspend the painful narration, and leave it for the public to reflect upon and pray over.—*ib.*

*The Difference.*—It is known to our readers, that among the Seneca Indians there are two parties, the christian and the infidel. They were visited early in the fall by eight or ten persons, whose design seemed to be to gain the favour of the heathen party, and, if possible, to disaffect the christian party with the missionaries and the schools. Having invited both parties to hold a council, they addressed the assembly, and among other questions, implying that the missionaries had not fulfilled their promises, and had misapplied the funds entrusted to them, and at least, had done them no good, they asked the christian party whether they were "going forward in civilisation or backward?" To which Captain Pollard, a christian chief, replied in the following manner:—

"Since we began to keep the Sabbath day, we have been growing more industrious, and more happy. We have now large farms, which we cultivate, and by cultivating them we get a comfortable living. Our farms are surrounded by fences, which will enable us to sleep quietly during the night, feeling that our crops are safe from being destroyed by cattle breaking in upon them. Within a little time we have built twenty three large framed barns, and thirteen framed houses, besides a meeting house, which cost $1730. In our framed houses we can live comfortably, and in our meeting-house we assemble every Sabbath. About fifty of us have agreed to abandon forever the use of liquor, which makes people drunk. We think our condition is greatly changed from what it once was. The missionaries and the Missionary Society have done us much good."

After this reply, the attack on the mission was renewed by the visiters, who took occasion to speak contemptuously of the Sabbath. Very spirited and appropriate answers to these attacks were returned by Seneca White and Young King, two other christian chiefs.—*ib.*

*France.*—A private letter from Paris states, that the Methodists have, of all other religious denominations, gained the most by the revolution of July last. Availing themselves of the new freedom of worship, they have already opened in Paris three chapels, with the following inscription in French—"Protestant worship, with no salary from the state; entry gratis."—*Georgia Courier.*

*David Brown, the Cherokee.*—This amiable young man became hopefully pious in the spring of 1820; spent several years at the north in acquiring an education; visited many parts of the United States, every where forming acquaintances with the pious and estimable part of society, thousands of whom remember him with great affection. He was somewhat engaged in public business after his return to his own country; visited his parents on the Arkansas; and, at the time of his last illness, was pursuing study with a view to preaching the gospel. He lingered several months with a pulmonary complaint, during which time he was in the happiest state of mind, full of love to his Redeemer and his fellow men. He is the fifth member of the same family, who have died triumphantly in the christian faith, as a consequence of the establishment of the mission at Brainerd.

*Advantages of a good Wife.*—"Since I have consented to remain another year with the two churches, they promise to raise $150. If your society can allow me as much more I will be satisfied. God has enabled me to pay all my debts, except one of $122.50. As I have been thus far prospered, with the above salary I can pay that also. I can live on less than many of my brethren, as I have a wife from the Lord, prudent, economical and industrious."—*Report of a Missionary in Indiana.*

*A Tract blessed to a Minister's Daughter.*—The Rev. Mr. ——, of S——, Ohio, says—"We hope that the tract, *Quench not the Spirit*, has been blessed to my youngest daughter, who has since made a profession of religion. Other tracts we trust are preaching to the consciences of many. I cannot but repeat the obligation I feel for your sending me such a parcel of excellent tracts, abounding, as they do, in that close, heart religion, which alone is sufficient for the salvation of depraved apostate man."—*Am. Tract Mag.*

*Time Serving Clergy.*—When Elizabeth came to the throne of England, only two hundred, in nine thousand four hundred clergymen, were deprived of their office, by a change of the national religion from popery to protestantism.—In other words, forty-six, in forty-seven of all the clergy of the land, changed their religion with the change of government, for pay.

*Philadelphia.*—We have copied from the New York Evangelist, an article headed "REVIVAL IN THE CITY OF NEW YORK;" which, with a few changes of *names*, would suit Philadelphia. The evils lamented there, ought to be confessed and bewailed here. If they need a revival in that commercial metropolis, how much do we need one in this American emporium of the arts and sciences! Would to God that all the truly pious people here would strive together fervently and perseveringly, by their prayers, for the gift of the Holy Spirit in his renewing and sanctifying influences. Without them, we shall preach, and not profit; pray, and not be heard; strive, and not enter the kingdom of heaven.—*Philadelphian.*

*New Bible.*—The Bible Association of the Society of Friends are soon to publish a beautiful edition of the bible, with the marginal readings prepared by the translators of the common version of the scriptures. The present efforts of this denomination to circulate the bible, and to sustain the interests of religious and literary education, are among the interesting signs of the times.

*Infant Education.*—An advertisement has appeared in the Philadelphia papers, offering a premium of *one hundred dollars*, for the best system of school discipline, lessons, &c. for children under five years of age. Candidates have until the 1st of August to make preparation. Robert Vaux, Esq. is to be addressed.

## REVIVALS.

*New-York City.*—The editor of the Evangelist holds the following language respecting this work, in his paper of the 12th inst:—

"Since our last notice of this work, the excitement has evidently increased, in the churches and among the impenitent. The public and united meetings have been continued in the first and third Presbyteries, though with less frequency, that the pastors of the churches might be able to give their attention more particularly to the people of their respective charges.

"Tuesday of the present week, was observed, in both of the Presbyteries, as a special season of fasting and prayer. In the morning, meetings for prayer were attended in the lecture room of each church, and in the afternoon, a united meeting of the churches, in both Presbyteries, was attended in the Murray street church. At this meeting, which was peculiarly solemn and interesting, Christians were exhorted to deep repentance for their backslidings, and to unfeigned humiliation before God, that they might be restored to his favour, and be prepared to engage with acceptance and efficiency in the work of the Lord.

"In most of these churches, morning prayer meetings are attended at 6 o'clock. Many of these meetings are well attended in point of numbers and interest. They are exerting, it is believed, a silent, but powerful influence.

"Inquiry meetings have been appointed for the anxious, in most of the congregations connected with these Presbyteries. These meetings have varied in point of interest and numbers. From twenty to sixty or more have attended. We have been present at some of these meetings, where we witnessed numbers under deep conviction, and some in great agony of spirit.

"With regard to the number of convictions and conversions we are not prepared to speak definitely. Nor are such statements deemed suitable at the present stage of the revival.—Still the friends of Christ in this city and abroad have a claim to know that the cases both of religious anxiety and of hopeful conversion are sufficiently numerous, to show that God has, in this city, heard the prayers, and rendered effectual the efforts of his people; that he is ready to bless them according to their largest desires; and to warrant the expectation that through their instrumentality, he is about to make, in this city, a most signal conquest to his kingdom of grace.

"In the reformed Dutch churches, and in the methodist episcopal churches, we understand that numerous meetings to promote a revival have also been attended of late, and that these meetings are full and interesting.

"At this interesting crisis, professors of religion will do much to help or to hinder the work. They should be careful to hold up the hands of God's ministers; to co-operate with them in every scriptural measure used for the revival.—They should be slow to censure, remembering that hasty and heavy censures often betray little penetration, examination, or experience. They may do great injury by manifesting indifference and inactivity; by taking the sinner's part against God and his ministering servants; by representing them as too severe, when they only preach the preaching that God hath bidden them. Christians, to prepare for extensive usefulness in this work, need to be pre-eminently pure in heart, holy in their actions, guarded in their conversation, united to one another and to the ministers of Christ; full of faith and humility and zeal and energy and prayer. They should speak often one to another, and to the unregenerate, among whom there are many who will more probably listen with profit to private members of the church, than to the preachers of the gospel.

"Christians, both ministers and others, should feel that revivals are schools, in which those who have the most wisdom and experience, may be continually extending their knowledge, and should therefore never feel that they know all that may be known respecting their proper management; should be careful that they are not too tenacious of their own peculiar measures, and do not feel that the views of those who differ from them are nothing worth.

"We would again urgently entreat all the friends of Christ abroad, to pray fervently and increasingly for a general and continued revival in this city. Think not that the work is done, the victory gained. It is only just commenced. Numbers, we trust, have been converted, but they are few among this immense population; a few stars have been lit up here by the touch of heaven, but they can scarcely be seen to shine through the thick moral darkness; and the little salt of the earth that exists here is almost buried in the immense masses of moral pollution!"

The writer adds, that Rev. Mr. Nettleton has commenced labouring among the favoured churches, to general acceptance.

*Rochester.*—We would barely remark on this subject, that there appears to be at present, an *increase* of feeling, and the work goes on prosperously. The operations of the Spirit are daily manifested in the conversion of sinners. The number of those who come here from a distance, to witness and to participate in this glorious work, has recently been greater than at any former period.

We would also remark, that there is a manifest increase of the spirit of prayer among professors; and while this continues, there can be no doubt that conversions will continue to take place.—*Obs. 17th inst.*

*Low Church.*—We understand that about eighty persons have been added to St. Luke's church in Rochester, on profession; most of whom are probably subjects of the revival.—This is the same church, we believe, that invited Mr. Penny's congregation to worship with them, when obliged to abandon their own place of worship. "He that watereth shall be watered also himself."

*Lockport.*—A letter from Lockport, dated Monday morning last, says that there is a powerful outpouring of the Spirit in that place.—The four days' meeting which closed on Sunday last, has been blessed. The letter mentions some interesting cases of conversion.—*Roch. Observer.*

*Danby.*—A letter, dated Danby, Tompkins co. Feb. 7th, 1831, says—"There is a pleasant and somewhat powerful revival of religion in *two parts* of this society, and the prospect is now favourable for a general work of grace. Professors are generally much engaged, and possess much of the spirit of the times: I mean the spirit of revivals, the spirit of temperance, the spirit of missionary, tract, and bible societies, and much of the inward operations of the Holy Ghost.—*ib.*

*Bloomfield, Ontario Co.*—By the favour of a gentleman in this city, (says the New-York Evangelist), we make the following extract from a letter lately received from East-Bloomfield:—

"The Lord has done wonders here for our neighbourhood. There are not but few houses on this street, for about four miles, but what now contain praying souls. There are many houses in which the family altar is erected. I can now reckon twe ve or fifteen family altars, where a short time since there were but three. Dea. —— says that the revival continues at West-Bloomfield."

*Geneva, N. Y.*—A correspondent at Geneva, under date of Feb. 1, writes thus:—"It may be interesting for you to know that God is pouring out his Spirit in this place. For a fortnight past earnest prayer has been made to the God of Zion, that he would revive his work. Many are now inquiring, "What must we do to be saved?" About forty or fifty have within a few days indulged a hope that they have passed from death unto life. We rejoice with trembling, when we contemplate the condition of the thousands in this place, who are without God, and therefore without hope."—*ib.*

*The West.*—Revivals are extending throughout the western parts of this state. We hardly know of a town in which there is not an unusual attention to the subject of religion, and the same characteristics which we noticed as marking the revival in this place are observable in every place which we have heard from; that is, men of the first intelligence, men of business, men who have filled a large space in the eye of the community, have accepted of offered mercy, and are seen upon their knees in circles of prayer, or their voices are heard entreating God to extend mercy to those who are still unreconciled to him. There is something peculiarly pleasant—something that sends a thrill of joy thro' the heart, to hear in the prayer meeting, the voices of those who have hitherto been distinguished alike for their talents, the extent of their influence, and their opposition to the bumbling doctrines of the gospel, now raised in fervent supplications, or in humble acknowledgment of their ill desert, and of that infinite mercy which kept them out of hell. We say that *there* is something peculiarly pleasant in the sound of such voices, engaged in such a heavenly employment; not that their souls are any more valuable than that of the humblest individual; yet we cannot but rejoice that God has seen fit to pluck such stout-hearted rebels as brands from the burning, and translate such talents and influence from the ranks of the adversary to his own.

Another characteristic of these revivals, is, as already mentioned, the promptness with which the subjects of them make reparation to those they have injured, and in the restitution of property unjustly obtained, wherever it is practicable. We could mention a great many instances, in proof of this, but in most cases it would be obviously improper. It is unnecessary to add, that the faith which produces such fruits is that inculcated in the gospel; and so far as we can judge of the heart by the acts, so far such instances go to prove the soundness of the doctrines inculcated, and the genuineness of such conversions.—*Rochester Obs.*

*Shelburne, Mass.*—A correspondent says—"You will rejoice with us, when I tell you fa-

vourable indications of a visitation from the Lord of mercy continue, and rather increase, among this people."—*N. Y. Evangelist.*


## WESTERN RECORDER.

### UTICA: FEBRUARY 22, 1831.


Thursday of the present week is the day which has been annually observed by many Christians, as a concert of prayer for colleges and other seminaries of learning. A few years ago this concert was observed with special interest; and while God's people were yet speaking, he heard and answered. One, if not two colleges, witnessed on that very day, the commencement of a precious work of grace; and during the same year, as we well remember, four or five of these institutions received a similar blessing. Within a year or two past, however, if one may form an estimate from appearances, there has been but little prayer for this object. Was there ever more need of prayer for colleges than at the present time?

*A Three Days' Meeting*—is to be held in Utica, commencing on Friday of the present week, at 10 o'clock, A. M. Among the clergymen who may be present, Mr. Kirk is expected from Aldany. Mr. Finney, also, had been written to; but it seems there is a similar meeting to be held in Rochester this week, which will detain him. We hope that many will visit us on this occasion; and that others will not fail to remember Utica in their prayers. Depend upon it—it is no light thing to set apart such special seasons, for the invocation of the Holy Spirit. The question, whether the blessing shall be wrestled for and obtained, in answer to fervent, believing prayer, or whether the Holy Spirit shall be grieved by the indolence, the worldliness, the self-righteousness, the unbelief of God's professing people, is one of momentous import. We live truly in a wonderful day; and if the scale of obligation rises in any proportion to the augmentation of our privileges, who can measure the amount of our responsibility? The churches in these western districts of the state are beginning to be as cities set upon hills, the light whereof cannot be hid. Now is the time, therefore, for Christians to humble themselves in the dust, to feel their own nothingness, and to go forward in the strength of the Lord.

*Oswego County Sunday School Teacher's Association.*—By a printed circular which has come to hand, we learn that this association was organised at a county convention held for the purpose, at Mexico, on the 13th ult. The object of the association is not to interfere with County Unions, or in the least, to depreciate their importance. It embraces no individuals but acting teachers and superintendents. "The *details* of any business," say the Board, "should generally be entrusted to its *operatives*." Teachers alone can fully understand each other's wants and trials: and being personal experimenters, they are the most likely—other things being equal—to make useful discoveries and improvements. It is practical men, also, and not mere speculatists, who are the most likely to realise, in some little measure, the worth of souls, as regards such institutions.

Such are the considerations of the Board, as stated in the circular, and embraced in the constitution. The members agree to patronise the Sunday School Journal, to attend the monthly concert, to hold weekly meetings in consultation and prayer about the interests of Sunday schools, to adopt the system of daily committing one verse of the bible to memory, (all uniting in the same verse), and to "labour more directly and heartily for the immediate conversion of the children of their charge." In reference to this last particular, the directors hold the following language:—

"The point to which we could most earnestly invite your attention, as of paramount importance to any other, will be found in the answer to the question, What is the object of Sunday school instruction? It is, *and it should be nothing less*, than the immediate *conversion* of the children of our charge. There is no teacher to whom this circular will be sent, but fully understands that the *saving* truths of the bible may be applied as well to the child as the philosopher. No one of us would answer the Saviour's command, "Suffer little children to come unto me," by saying, "*They cannot come.*" That they *can* come, our Saviour's injunction implies, and daily observation proves beyond the shadow of doubt. In all the revivals now in progress, Sabbath scholars constitute a large proportion of those gathered into the kingdom. This should stimulate us to press home upon their hearts the *only terms* of salvation, *immediate* repentance and faith. For this object, dear fellow teachers, we urgently ask your prayers and your labours. If our children are not converted, our labour has not reached its legitimate end."

The constitution, among other things, makes it "the duty of each member of the association to cause a full statement of the condition of the school to which he belongs to be transmitted to the Secretary; such statement to exhibit the number of teachers and children, admissions, conversions, improvements, and other circumstances of interest:" and the Secretary is to publish an abstract of these details, as often as may be thought advisable. As to the daily recitation of a specified verse of the scriptures by the whole community, the Board refer to the practice of the Moravian church, to the example of the lamented Summerfield, and to the experience of multitudes in that part of the country who have adopted the plan.

"On this subject we remark, that the word of God is the sword of the Spirit. By the influence of its truths men are saved. That this influence may be exerted, these truths must not only be impressed on the memory, but engraven on the heart. Under the usual mode of instruction, the former is in some measure accomplished; the latter scarcely at all. We believe that with the smile of heaven, the verse system will effect this grand object. It is simply that every teacher, and every child, and every parent, should commit to memory one verse per day, and no more, and all the same verse. This plan is becoming extensively adopted. Its excellency is, that uniform punctuality is maintained; parents feel a deeper interest, and every child and every teacher enters the Sabbath school with the truths of seven verses glowing within and around his heart. The application of this system to the Sabbath schools is a new thing; but the system itself has long been used by individual Christians. The Moravians, whose missionary zeal has carried the bible to the frozen and benighted Esquimaux, and enlightened with the gospel beams many pagan people, have two texts of scripture, and lines from certain hymns, appointed for meditation every day in the year; and from them the lamented Summerfield, the methodist preacher, whose piety is spoken of in all the European and American churches, imbibed the practice of selecting a text for daily meditation; and his biographer remarks, that "it was a most profitable and easy obligation, in which there need be no snare to entrap the tenderest conscience." Dear fellow teachers, we confidently urge you to adopt this plan both in your schools and in the families in your district. The 17th day of January, 1831, commenced the 11th chapter of John."

*Working-Men.*—If the Lord were now to come down and visit the churches personally, as in the days of his incarnation, how few would be find among the tenants of his spiritual vineyard, who are real working men; men whom he himself would acknowledge as faithful labourers? We do not intend to answer this question for others. Yet as every one is, in an important sense, his brother's keeper, we will venture to add, that if the Lord were thus to visit the churches, even in this day of boasted effort, he would be constrained to say to multitudes, "*Why stand ye here all the day idle?*" The market place is still full of idlers.

*Measures.*—We do not forget that "*Whitefield*" professes to take ground that is broad and easily defensible, on what relates to measures new and old, in the promotion of revivals.—However, his inferences from the preaching of Joshua and Peter are, for aught we can *discover*, entirely legitimate; and if so, no one need question their practical importance. Measures, whether new or old, are liable, we know, to be greatly abused and brought into disrepute among the multitude. So is religion itself. So is every thing else which is valuable. This circumstance, therefore, cannot be construed into a general agreement in favour of their disapproval. Times, and seasons, and circumstances, should, no doubt, be carefully consulted.

*Mr. Barnes' Case.*—The Philadelphian contains the following extract, in reference to this case, under the head of editorial correspondence:—

"A clergyman thus writes from Rockbridge county, Virginia:—"The doings of your Presbytery have found their way to our mountains. I am truly sorry to find any serious difficulties rising in our church, to divide it or disturb its peace. If the enemy can stir up divisions, and set brethren at variance, and to fighting among themselves, it will subserve his purpose most effectually. If ever the devil does "laugh in his sleeve," it is at beholding such a spectacle as this. Now, whilst the wicked one and all his emissaries are raising the hue and cry against us, and are doing all they can to oppose the march of truth and righteousness in our land, brethren should be united; and, instead of turning their hands against each other, should employ all their energies against the enemy, and in carrying war into his camp."

"To all this the editor subjoins his hearty AMEN."

*Bible Society.*—The last monthly extract of the American Bible Society, calls upon agents of auxiliaries, and other officers and friends, to send as early as possible accounts of the progress of the general supply within their respective fields of labour. Several entire states, and many counties of other states, have nearly completed their work; but the Directors of the Parent Society need to be more definitely informed respecting it. Among other places, the *western district of our own state* are requested to make report.

*Pecuniary Logic.*—The papers tell us positively, that Col. Johnson, whose logic has so enlightened the nation in regard to the christian Sabbath, is himself an extensive mail contractor in Kentucky, where the avails of this species of sabbath breaking form no inconsiderable portion of his income. If this be so—and we see no reason to doubt it—let it be every where made public; for many an honest man who has not brains enough to discover the Colonel's sophistry, will thus be made acquainted with the real foundation of his logic.

*Elder John Leland.*—It would seem by an article in a late Baptist Register, as well as by a previous number of that paper which we overlooked at the time it was issued, that the report of this aged clergyman having apostatised is entirely without foundation. We know not the author of this scandalous report; but the paragraph respecting it, which, after the example of many others, we unfortunately copied into our columns, stands credited either justly or unjustly to a respectable eastern paper.

We regret to see such language as the following, addressed by the Baptist Register to a brother editor, in reference to the work of God in Rochester:—

"We entreat, sir, that your anger may not wax so hot against us, on account of our incredulity as to the extent of the revival, or the progeny of the "whirlwind," or the "new measures" which prevail in many parts of the state."

Will not our brother of the Register remember that the cause of Christ is a tender cause—a cause easily wounded.

*A good Beginning.*—The Catholic bishop of Boston, it seems, is delivering at the "*church of the holy cross.*" a course of lectures in opposition to Dr. Beecher's, at the Park street church. "The preacher, in his first lecture, called Martin Luther *a drunken apostate friar.*"

If this is his introduction, what must his peroration be?

*Corresponding Secretary of the A. B. C. F. Missions.*—We regret to learn from the Boston Recorder, that this active servant of Christ is so seriously indisposed as to render a voyage at sea indispensable to his recovery. He has sailed for Havana, and the prayers of many will follow him.

Rev. Mr. Hague, late of this village, was installed over the first baptist church in Boston, on Thursday the 3d instant. Sermon by Dr. Wayland.

Several favours from our kind correspondents came to hand after our present columns were fully occupied.

*For the Western Recorder.*

### NARRATIVE

*Of the state of religion within the bounds of the Watertown Presbytery, Feb. 10, 1831.*

In consequence of the very limited representation of the churches at this meeting of Presbytery, we are unable to present an exact statement of the situation of all our churches. But we do not err, when we say, that the standard of religious feeling among us is lamentably low. We hear of the displays of power and grace in other parts of the land; and some of us, like Barnabas, have been "to see the grace of God;" but we have sought almost in vain for evidence of similar displays in this part of our American Israel. We are constrained to state the fact, that a large portion of our churches are feeble; many are unable to support a preached gospel; and some seem to be on the point of ceasing to exist; while in others, an extreme backwardness on the subject of furnishing themselves with the means of grace is manifest. The neglect of members of sister churches to remove their relation, when they have located themselves within the bounds of churches to which they do not belong, is complained of, as in some instances a great evil. This evil, however, may be removed by the constitutional remedy to which we hope our churches will immediately attend. The Sabbath is still profaned among us; the flood of intemperance has not entirely rolled away; and error, in its various and varying forms, is still exerting its influence. In view of these things, we desire to be humbled before God, and we call upon our churches to be humbled.

But amidst many causes of humiliation and regret, the Master we serve permits us to speak of his goodness, in granting his gracious smiles on our feeble endeavours to promote the interests of his glorious cause. Our system of benevolent operations is gaining the confidence and approbation of the friends of the objects promoted, and our expectations are sanguine that great good to the cause in general, and especially to our own churches, will be the result. Bible classes and Sabbath schools are receiving increasing attention among us; and the temperance reformation is rapidly progressing, having been greatly advanced by temperance conferences. The monthly concert is attended, but not with proper interest. The monthly distribution of tracts has been commenced in a few places very successfully.

Revivals have been of rare occurrence among us the past year; though upon several of our churches it has pleased the Dispenser of all good to pour some special measures of his Spirit. On the church in Bellville, a gracious shower descended during the summer, At Sackets' Harbour a gracious work has been going on for three months past, and is still progressing. The first and second churches in Lowville, the churches in West-Leyden, Smithville, and Antwerp, have experienced the gentler distillations of the Holy Spirit; and the town of Philadelphia, where no church of our order exists, has experienced a measure of the same grace. More than one hundred have been added to the churches as the fruits of these refreshings. We may add, that at the present time, there are indications of good in a considerable number of our churches. Brief seasons of interest are experienced; some Christians are aroused, and some impenitent sinners are awakened; but the unbelief, inactivity and indevotion of the people of God, and even of those who minister at the altar, seem to hold back the hand of mercy.

We feel that the present is a time of vast importance, and that the responsibility of ministers and elders, and other members of the church of Christ, is awful indeed. We would not despise the day of small things, but rather give God thanks for the measure of blessings he has granted us. But we do believe that a still greater blessing is offered us, and we trust that many are beginning to view things in this light, and will take heed that they provoke not the Almighty to withdraw the tokens of his favour.

Published by order of Presbytery.

JOHN SESSIONS, *Moderator.*

### BRANCH TRACT SOCIETY.

*Rec'd into the treasury of the American Branch T. Society, from Oct. 16, 1830, as donations.*

| | | |
|---|---|---|
| Aux. Soc'y, | Smyrna, Miss F. Hammond, | $1 50 |
| .. .. | Homer, Dr. Searl, | 20 00 |
| .. .. | Salisbury, Mrs. G. Goodrich, | 3 25 |
| .. .. | Clinton, Dr. Hastings, | 12 00 |
| .. .. | New-Lisbon, Mrs. Chapin, | 43 |
| Rev. George Foot's congregation, Fairfield, thanksgiving offering, | | 4 00 |
| A friend in Palmyra, by Rev. D. Nash, | | 2 00 |
| Presbyterian Bible Class, Morrisville, by Rev. N. S. Smith, | | 75 |
| A lady, in the Presb. Bible Class, Morrisville, by do. | | 50 |
| A lady, avails of a gold ring, by do. | | 1 12 |
| Rev. A. L. Chapin, | | 3 00 |
| Benevolent Soc'y, Chenango & Broome, by Rev. Mr. Bogue, | | 17 00 |
| Young Ladies' Association, Clinton, | | 3 00 |

*Feb.* 15, 1831.

The friends of the tract cause in those places recently visited by Rev. W. Day, agent for the western district, with a view to further the blessed cause of monthly distribution, and where the business is still neglected, will do well to take heed to the soul thrilling admonition of the wise man—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

In a previous list of payments inserted in this paper, $10 was erroneously credited to Rev. J. W. Adams, as his own donation; it should have been "*by the ladies of his congregation.*"

## POLITICAL.

### CONGRESS.

*Monday, Feb.* 7.—In the Senate, the bill granting $6000 annually to the Seneca tribe of Indians, was read the third time and passed.

A resolution offered by Mr. Grundy, restricting the committee appointed to inquire into the condition of the post-office department, from examining persons dismissed from the department, as to the causes of their removal, was then taken up, and discussed through the day.

In the House of Representatives, the report of the committee on manufactures, accompanying the bill to repeal so much of the act of the last session, as reduced the duty on salt from fifteen to ten cents, was ordered to be printed.

The motion of Mr. Stanberry, to strike out of the appropriation bill, the salary of the minister to Russia, occupied the rest of the day.

*Tuesday, Feb.* 8.—No business of importance was transacted in the Senate; and the day was spent in the House of Representatives, in the further discussion of Mr. Stanberry's motion, to strike out of the appropriation bill, the salary of the minister to Russia.

*Wednesday, Feb.* 9.—In the Senate, Mr. Grundy's resolution to restrict the enquiry in relation to the post-office department, was again discussed until the hour of adjournment.

In the House of Representatives, the appropriation bill was again taken up; and the question being upon Mr. Stanberry's motion to strike out the salary of the minister to Russia, the previous question was called for and seconded, and the bill was passed, without the amendment. So Mr. Randolph will receive his salary.

The debate on this question has been long and animated, and accompanied by a bitterness of personal remark unparalleled during the present session.

*Thursday, Feb.* 10.—In the Senate, the business transacted was unimportant.

In the House of Representatives, a report of a very important character was made by Mr. Hemphill, from the committee on roads and canals, advocating the policy of internal improvements, and concluding with the following resolution:—

*Resolved*, That it is expedient that the general government should continue to prosecute internal improvements, by direct appropriations of money, or by subscriptions for stock to companies incorporated in the respective states.

*Friday, Feb.* 11.—In the Senate, Mr. Hayne, from the select committee, to which had been referred the bill from the House of Representatives for the settlement of the accounts of James Monroe, reported the same with an amendment, striking out the words, "for public services, losses, and sacrifices."

The discussion of Mr. Grundy's resolution, to restrict the inquiry in relation to the post-office department, was continued through the day.

In the House of Representatives, the day was spent in the consideration of the bill for the relief of the widow of Com. Decatur, which resulted in its rejection, by a vote of 91 to 89.

### STATE LEGISLATURE.

*Monday, Feb.* 14.—In the Senate, Mr. Tallmadge, from the minority of the committee on canals, made a very long report upon the subject of canal policy, and of the finances of the state, in reference to the construction of any canals that may be immediately applied for.—Mr. T. in his report, went into a detailed examination of the various funds from which a revenue is derived. He also compared the actual cost of those canals which are now constructed in this state, as well as those in Pennsylvania and Ohio, with their estimates, and showed that in all cases their actual cost had been much greater than that estimated. He also showed that there was but a "ragged remnant" of the permanent fund remaining, altogether inadequate for any length of time, to defray even the ordinary expenses of government. Mr. T. came to the conclusion, that from the state of the finances, it would not be proper for the state at this time to make any more investments in canals.

The report was referred to the committee of the whole, when on the bill to construct the Chenango canal; and double the usual number of copies were ordered to be printed.

The bill to construct the Chenango canal was made the order of the day for Thursday.

In the Assembly, the day was spent in debating the question, whether a bill for the relief of the heirs of a revolutionary soldier, belonging to the line of this state, was a *two thirds* bill, or a *majority* bill; and the house adjourned without deciding it.

*Tuesday, Feb.* 15.—In the Senate, no business of importance was transacted.

In the Assembly, the subject which occupied the house yesterday was again taken up; and after a long debate, it was decided that the bill in question was a *majority* bill, ayes 68, noes 48.

*Wednesday, Feb.* 16.—In the Senate, the bill to divide the town of Virgil, in the county of Cortland, was read the third time and passed.

The final question was taken on the bill to incorporate the Herkimer county bank, and it was lost, ayes 21, noes 6, being one less than the constitutional majority. The nays were—Messrs. Cary, Hubbard, Lynde, Seward, Warren, and Westcott.

In the Assembly, Mr. Stilwell, from the committee on that subject, reported a bill to abolish imprisonment for debt. The bill provides that after the 4th day of July next, no person shall be arrested or imprisoned on *any civil* process, on any contract, either express or implied, issuing before or after judgment; and contains various provisions, to prevent frauds on the part of debtors, and to guard the rights of creditors.

*Thursday, Feb.* 17.—In the Senate, the committee of the whole took up the bill for the construction of the Chenango canal. The day was occupied in reading the various reports of committees of the Senate and Assembly, and of the canal commissioners, for and against it.

In the Assembly, a bill was passed, to amend certain parts of the revised statutes in relation to common schools.

The committee of the whole had under consideration the bill to incorporate the Tanners' bank of Catskill. This is said to be the "pioneer bank bill," on the fate of which the other bank bills will depend.

*Friday, Feb.* 18.—In the Senate, the bill for the construction of the Chenango canal was again under consideration. Mr. Hubbard spoke in favour of it until the hour of adjournment.

In the Assembly, the day was spent in the further consideration of the bill to incorporate the Tanners' bank at Catskill, without coming to any decision upon it.

*Saturday, Feb.* 19.—In the Senate, Mr. Hubbard continued his remarks on the Chenango canal bill. In the course of his observations he read a letter from Judge Bates, the engineer who surveyed the route for this canal, in which it is stated that he has no doubt that companies can be formed, who will engage to construct this work for one million of dollars. Mr. H. also remarked upon the canal commissioners' report adverse to this project. This report was based upon information obtained during a visit of *five days* to this section of the state.

After Mr. H. had concluded his remarks, the committee rose and reported.

In the Assembly, the bill authorising certain justices of the peace, who neglected to take the oath of office within the fourteen days prescribed by law, to take such oath, was lost on its 3d reading, ayes 24, noes 66.

The Catskill Tanners' bank bill was again discussed, but left undecided.

### FOREIGN.

*Death of Gen. Bolivar.*—This distinguished, and we believe much defamed patriot, has descended to the tomb. He died on the 17th of December, at San Pedro Alexandrino, a country seat about a league from Santa Martha, in Colombia. He is said to have died in tranquility, after making his will, and receiving the sacrament. The body was embalmed, and laid in state, in a monument erected for the purpose, in the custom-house, which was dressed in mourning. The place was visited by crowds of people, so numerous that the stair-cases were often quite impassable. His funeral took place on the 20th, and occupied about four hours. The cathedral was decorated in a magnificent and imposing manner. The militia, which were drawn up on the occasion, conducted in a very orderly manner, the band playing two dead marches, the cannon at the Moro-Castle firing a gun every half hour, and the bells tolling.

On the receipt of the intelligence at Carthagena, the following address was issued by Gen De Luque, commanding the armies of that city and province:—

"Soldiers! The sun of Colombia is set! Its beneficent rays have ceased to illuminate this unhappy land! The father of his country, the illustrious Bolivar, is no more!! One hundred years of mourning are not sufficient to demonstrate to his precious remains all our gratitude, all our love, all our regret!

"Soldiers! You well know what a severe loss Colombia has sustained in the death of Bolivar, a loving father, a faithful soldier, a wise magistrate, and the best protector of humanity!

"Soldiers! Our Liberator, confiding always in your patriotism, your virtues, and the affection you always showed him, has made but one request, which you will find in his dying speech. You cannot refuse it; honour his death, for in fulfilling this last sacred duty, your country will reap a thousand benefits from your submission. I beseech you to do it, and will be the first to subject myself to the last wishes of the benefactor of Colombia.

"IGNACIO DE LUQUE.

"*Carthagena, Dec.* 21, 1830."

The following address was issued at Magdalena, by J. D. F. Martin, prefect of the department, accompanied by a decree, that every person should wear mourning on the occasion, suitable to their condition in life:—

"Citizens of Magdalena! Penetrated with the greatest grief, I am overwhelmed with sorrow. The father of our country is no more!! The public calamities, and the ingratitude of his enemies brought him to an untimely grave on the 17th inst. at 1, P. M. His end has been hastened by his heroic sacrifices for his country, and the tears of his friends attest the sincerity of their grief for the loss of a hero, whose name must be forever embalmed in the hearts of his countrymen.

"Citizens! The Liberator has been devoted to you to the latest period of his existence.—Hear his voice, and respect his decrees, which, should we violate, the national ruin must be the infallible result, and the independence of Colombia will die with the hero that gave her liberty.

"Citizens! The Liberator has left us for ever. We must be unanimous, and go hand in hand for the good of the union, and secure what he has already achieved for us; obeying the actual government, in order to liberate us from anarchy, and our conduct will correspond with the Liberator's desires. Remain firmly united together, and swear on his grave, to follow up the dictates which his inspired mind laid down for the good of his country, and by this means will we honour his memory, and discharge a happy debt of gratitude.

"JUAN DE FRANCISCO MARTIN.

"*Carthagena, Dec.* 21, 1830."

### DOMESTIC.

*Fire and Explosion at Fort Delaware.*—The Delaware City Courier informs that all the combustible part of Fort-Delaware, on Delaware river, was consumed by fire, on Tuesday night, the 8th inst. which is said to have been caused by a stove-pipe, passing through the roof of Lt. Tuttle's quarters. It is added that the quarters of the soldiers and officers, except those of the commander and the engineers, with much clothing, provision and furniture, have been destroyed; and that the work is now but the skeleton of a fortification. The public loss is estimated at one hundred thousand dollars. Some kegs of powder exploded, and the report was heard at Chester.

*The African Sentinel and Journal of Liberty.* Proposals have been issued for publishing in this city, under this title, a monthly paper, to be conducted by John G. Stewart, a coloured man of respectability and ability. Its object is the general advancement and improvement of the people of colour. It is with great pleasure that we see an attempt of this kind made. Such a paper would do infinite good, and we sincerely hope that it will succeed. The people of colour should do all they can to further the project, and as the improvement of their condition is important to the general interests of our country, we trust that all classes will give it their patronage. It is to be a quarto paper of eight pages, at the low price of $1.50 a year.—*Alb. D. Advertiser.*

*Cold at the South.*—It is stated in the New-Orleans Advertiser, of the 20th ult. that, in consequence of the severity of the present season, the failure of the sugar crops will be about 20,000 hhds. equal to about $1,200,000. All those young planters, who were not prepared for an early grinding, have lost half their crops, and some more. It is now nearly one month since this severe weather has set in; and although we have occasionally, on former seasons, had some short periods of cold weather, yet it never, in the memory of the oldest inhabitants, equalled the protraction of cold weather we now experience.

*A Surprise.*—Sometime last week, a family in this city received notice that a present from a daughter, recently married and settled in Charleston, (S. C.) was on board a packet which had just arrived. It was procured from the vessel, and appeared to be a pretty stout box. On opening it, they were almost petrified at finding it contained a *corpse*, which at first they thought to be that of their daughter. On enquiry, it was ascertained that two boxes were on board, both of which were marked H. and thus the mistake occured. The corpse is believed to have been sent hither for burial, by some afflicted family.—*Boston Pat.*

*Virginia.*—In 1790, the "ancient dominion" contained within her boundaries one fifth of the whole political power of the confederation; was twice as large as New-York, and one third larger than Pennsylvania. But the tables are now turned. Her political weight in the scale will be just one half that of New-York in the Congress under the new census, and one third less than that of Pennsylvania. She will have to take rank with Ohio, a state that was not in existence when she was in the zenith of her prosperity.

### MARRIED,

In this village, on the 1st inst. by Rev. Mr. Aikin, *Apollos Cooper*, Esq. to Mrs. *Elizabeth Griffin*, both of Utica.

In Hamilton, on the 13th inst. by Professor Sears, Mr. *Thomas Burton*, merchant, of Elmira, to Miss *Anah E. Wild*, daughter of Levi Wild, Esq. of Johnsville, Madison county.

WESTERN EDUCATION SOCIETY.

A quarterly meeting of the examining committeee of Clinton, is to be held on the 1st Tuesday of March next, at the house of Rev. Noah Coe, in New-Hartford, at two o'clock, P. M. Candidates for assistance may then be examined. WM. R. WEEKS, Clerk.

*Feb.* 8, 1831.

*List of Letters received at the office of the Western Recorder, during the last week.*

Jeremiah Bailey, H. H. Cobb, P. M. Mrs. Sarah H. Griswold, J. Lee, P. M. C. Lawrence, P. M. L. F. Vibber, J. Mosher, P. M. J. Crawford, P. M. Sam'l W. Johnson, P. M. P. Abbot, Rev. Geo. Foot.


**INTERESTING MEMOIRS.**

FOR sale by HASTINGS & TRACY, No. 94, Genesee street—

Life of Martin Luther, by A. Bower; Life of John Calvin; Life of Reginald Heber, D. D. bishop of Calcutta; Sacred Biography, by H. Hunter. D. D.; Memoirs of Rev. D. Brainard, missionary to the Indians; Complete works of Henry Kirk White, with an account of his life; Memoirs of Rev. Pliny Fisk, late missionary to Palestine; Do. of the late Mrs. Susan Huntington, by Rev. B. B. Wisner; Do. of Rev. Levi Parsons, first American missionary to Palestine; Do. of Rev. Edward Payson, D. D.; Do. and Writings of Miss Fanny Woodbury, selected and edited by Rev. Joseph Emerson; Do. of Rev. Legh Richmond; Do. of Mrs. Ann H. Judson, late missionary to Burmah, including a history of the American baptist mission in the Burman empire, by Rev. J. D. Knowles; Do. of the Life and Writings of Rev. Claudius Buchanan; Do. of the Life and Writings of Mrs. Isabella Graham; Do. of Mrs. Harriet Newell; Do. of the Life and Death of Rev. Andrew Fuller; Do. of the Life, Character and Writings of Dr. Philip Doddridge; Do. and Remains of Rev. Charles Buck; Life of Mahommed, by Rev. Geo. Bush; Memoirs of the Life and Character of Rev. John Elliot, apostle of the North-American Indians; Do. of Captain James Wilson; Do. of the Life, Writings and Character of John Mason Good; Do. of Mrs. Clarisso Wells; Do. of Catharine Smelt; Life of Geo. Desmond; &c.

*Utica, Feb.* 22, 1831.

**CLINTON ACADEMY.**

THE Female Department of this Institution will be opened for the reception of Young Ladies, on the second Monday in May next, under the care of Misses CATHERINE B. & JULIA A. HATES. The plan of the school is such, as to embrace all kinds of instruction, from the most simple elementary branches to those of the highest grade usually taught in female seminaries. The terms of tuition will be as follows:—

| | |
|---|---|
| For reading, orthography, and plain sewing, | $2 00 |
| .. the above branches, with the addition of writing, arithmetic, and orthography, with definitions, - - - - | 3 00 |
| .. English grammar, geography, with problems on the globe, composition, history, chemistry, natural and moral philosophy, rhetoric, logic, and geometry, | 5 00 |
| .. Needle-work, of every description, drawing, & painting, in its various branches, | 6 00 |

French, music, and botany, a separate charge.

The strictest attention will be paid to the manners and morals of the pupils. The branches above mentioned will be taught on the most improved plans now in use in the various schools of our country.

From the long experience of the elder Miss HATES, and from the fact of her having been for several years the principal of a very extensive institution in Nashville, Tennessee, the Trustees, with much confidence, recommend the school to the patronage of an enlightened public. The male department will continue under the direction of the Rev. SALMON STRONG, whose abilities as a teacher are well known, and who will exercise a general supervision over the female department. SAM'L COMSTOCK, *Sec'ry.*

*Clinton, Feb.* 21, 1831. 8w10

**TO LET.**

THE STORE, No. 76, Genesee street, with or without the Warehouse in the rear attached to it; and the rear Office in the 2d story. Also, the two story Brick House in Lansing street, next door to H. Denio, Esq.; and a House on Seneca street. Possession given immediately. Enquire of PARKER & HASTINGS.

*Utica, Feb.* 22, 1831. 8

**FOR SALE,**

A DWELLING-HOUSE, Barn, Out-Houses, and fourteen acres of Land, with an orchard of cultivated fruit, situated near the village of Hampton, on the main road to Whitesborough; possession to be given by the first of May next. Adjoining this place is a lot of twenty acres, to be sold on very reasonable terms. The place is eligible for a mechanic, or for any person wishing a small farm, contiguous to a pleasant village, well accommodated with schools and religious privileges. For further particulars, enquire of the Subscriber, on the premises. JAMES EELLS.

*Westmoreland, Feb.* 7, 1831. 6w3*

**A SMALL FARM FOR SALE.**

THE Subscriber, being about to remove to an adjacent society, offers for sale a convenient House and BARN, and sixteen acres of Land. The buildings are principally new; the land is of an excellent quality, and under a good state of cultivation. There is a good well of excellent water within a few rods of the house, which never fails, and is equal to any rain water for washing. This property is situated on the public road from Rome to Trenton, about eighty rods from Floyd corners, (the centre of the place), twelve miles from the flourishing village of Utica, and six miles from Rome. The situation is very pleasant and healthy. It would be an advantageous situation for a farmer, almost any kind of a mechanic, a physician, or any other professional man. The Subscriber having purchased the right of soil, will be able to give an indisputable title. The terms of payment will be made accommodating to the purchaser. The above property, if not sold, will be rented in March or April next. For further particulars enquire of the Subscriber, on the premises.

S. W. BURRITT.

*Floyd, Jan.* 24, 1831. 4w6*

**NEW BOOKS.**

JUST received at the Depository of the American Sunday School Union, Utica—

Life of St. Paul: Grand Father Gregory:
Evening Recreations, in a series of Dialogues on the Geography and History of the Bible:
Life of Mrs. Judson, with an account of the Baptist mission at Burmah:
Jesus Christ the Child's best Teacher:
Mary Scott, or the Child I loved at the Sunday School: The Hills:
Together with an entire assortment of the Union's Publications.

Orders addressed to the Agent, No. 137, Genesee st. will receive immediate attention. *Jan.* 18, 1831. 1

**WILLIAM WHITELEY,**

MUSICAL INSTRUMENT MAKER, and MUSIC SELLER, on the corner of Genesee and Whitesboro' streets, No. 29, up stairs, Utica.

Patent and all other Flutes, Clarionets, Flageolets, Fifes, and all other Wind Instruments, Bass Viols, Violins, Bows and Strings, Bassoons, Serpents, and Clarionet and Bassoon Reeds, wholesale and retail.

☞ Instruments repaired. *Jan.* 11, 1831. 2m3

**A FRESH SUPPLY OF GROCERIES,**

JUST received by PARKER & HASTINGS, No. 90, Genesee street, comprising a very large and general assortment of articles in their line of business, among which are—

100 chests Hyson, Young Hyson, Hyson-skin, Tonkay and Black Teas, of fresh importations:
30 hhds. St. Croix, Muscovado & N. Orleans Sugars:
50 boxes Loaf & Lump Sugars: 40 hhds. Molasses:
200 boxes Bunch, Muscatel and Bloom Raisins:
30 kegs Raisins: 100 boxes Herring:
40 bags Coffee: 250 qtls. Cod & Scale Fish:
100 bags Shot, assorted numbers, &c. &c.

Which are offered at wholesale or retail, at a small advance from cost. *Utica, Dec.* 14, 1830. 50

**MUSICA SACRA.**

THE 9th edition of the MUSICA SACRA is just published and for sale by HASTINGS & TRACY. *Dec.* 28, 1830.

## POETRY AND MUSIC.

### MIDNIGHT HYMN.

BY BISHOP KEEN.

My God, I now from sleep awake.
The sole possession of me take;
From midnight terror me secure,
And guard my heart from thoughts impure.

Bless'd angels, while we silent lie,
You hallelujahs sing on high;
You, joyful, hymn the ever-blest,
Before the throne, and never rest.

I with your choir celestial join,
In offering up a hymn divine;
With you in heaven I hope to dwell,
And bid the night and world farewell.

My soul, when I shake off this dust,
Lord, in thy arms I will intrust:
O make me thy peculiar care!
Some mansion for my soul prepare.

Give me a place at thy saints' feet,
Or some fall'n angel's vacant seat;
I'll strive to sing as loud as they,
Who sit above in brighter day.

O may I always ready stand,
With my lamp burning in my hand!
May I in sight of heaven rejoice,
Whene'er I hear the Bridegroom's voice!

All praise to thee in light array'd,
Who light thy dwelling place hast made;
A boundless ocean of bright beams
From thy all-glorious Godhead streams.

Bless'd Jesus, thou on heaven intent,
Whole nights hast in devotion spent;
But I, frail creature, soon am tired,
And all my zeal is soon expired.

Shine on me, Lord, new life impart,
Fresh ardors kindle in my heart;
One ray of thy all-quickening light
Dispels the sloth and clouds of night.

Lord, lest the tempter me surprise,
Watch over thine own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout.

Praise God from whom all blessings flow:
Praise him all creatures here below:
Praise him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.

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*Juvenile Concert.*—Mr. Ives, late of Hart ford, Connecticut, has recently given a juve nile concert in Philadelphia, by a number of his young pupils, who had previously enjoyed but one quarter's tuition. The Sunday School Journal speaks highly of the performance; says Mr. I. intends to establish himself in that city, as an instructor in the various branches of music, and recommends him especially to the friends of Sabbath schools. Mr. I. has adopted a modification of the German system of elementary instruction, which we alluded to last week, in reference to the Annals of Education, and to the last edition of the Musica Sacra. He bids fair to be a very useful man; and we hope he will yet do something towards introducing the system into the primary schools of the country.

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Quite a number of letters are received from our musical correspondents, which shall, as far as is practicable, receive due attention. As several of them, however, require private answers, we must beg of the writers to be patient with us a little longer, till we can command more leisure. Questions of a scientific nature are readily proposed; but it is often no small labour to prepare suitable answers.

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*New Book of Psalms and Hymns.*—The new book of Psalms and Hymns, adapted to public worship, and approved by the General Assembly of the Presbyterian Church, has recently been published in Philadelphia, by Mr. Solomon Allen, No. 18, South Third street, for the Assembly, and is said to sell rapidly. The edition now published is sold at 32 cents a copy, and less by the quantity. The work comprises 531 hymns.

## MISCELLANEOUS.

### THE SABBATH.

"As Sabbath signifies rest, and as Jesus rose from the dead on the first day of the week, having finished the work of redemption, and ceased from his work, as God did from his; on which account the first day of the week is called the Lord's day, and believers rest from their secular pursuits in commemoration of it; should the appellation of "christian Sabbath," given to it by many, disturb our peace? We do not observe it as the Jewish Sabbath. We get up our beasts to carry us to worship; we gather our sticks to prepare our food. We do not observe it as the day on which God rested from the work of creation; but we observe it as the Lord's day; the day of victory over the grave; the day of liberty; the day of glorious religious privilege."—*N. Y. Baptist Register.*

The writer has some erroneous views of the "Jewish Sabbath." It was the practice of the Jews to "get up their beasts to carry them to worship," and this practice had the approbation of the prophets. See 2 Kings, iv, 23. The gathering of sticks, for which the sabbath-breaker was stoned in the time of Moses, was not a mere stepping to his wood-pile, and bringing in wood already prepared. It should rather be compared to taking one's axe and team, and going into the forest for a load. Besides, if he had none on hand, going without fire for a day, in that country and those circumstances, could scarcely be an inconvenience. The Jews never kindled a fire on the Sabbath; but they always felt at liberty to take fuel, already prepared, and keep up a fire already kindled.

While on earth in the flesh, our Saviour taught and proved, that doing "works of necessity and mercy" on the Sabbath, was no violation of the law which he had given on Mount Sinai; and he evidently regarded as "works of necessity and mercy," whatever is necessary for the preservation of our own or our neighbour's life and health. Nay, even beasts must not be allowed to suffer. There may, however, be a criminal neglect in leaving things of this kind to be done on the Sabbath, which ought to be done before.

We do not find from scripture, that any greater strictness in keeping the Sabbath was required of the Jew by his law, than is now required of most Christians, Baptists as well as others, by their own consciences. It is important that men's minds be set right on this point.—*Vt. Chron.*

### AMERICAN COLONISATION SOCIETY.

The American Colonisation Society met at Washington, in the hall of representatives, on the 21st ult. Gen. Mercer, of Virginia, took the chair. The meeting was addressed by several of the most distinguished men in the nation. We take the following extract from a letter of the correspondent of the New-York Journal of Commerce:—

"Mr. Gerrit Smith, of your state, offered the third resolution, viz:—

"*Resolved*, That the Colonisation Society commends itself to great favour, by the immediate benefits it is conferring on Africa, and by the happy and powerful influences, which these benefits must reflect on the direct operations of the Society."

"He spoke full fifty minutes, with point, feeling and power, both as to manner and matter. His voice is Websterian; his mind evidently vigorous and enthusiastic; his conceptions fervent and striking; his person, action and expression, all adapted to enforce in the best manner the breathing thoughts and burning words. He vindicated the African mind; pointed us to the fame of Carthage; to Egypt, the nursery, if not the cradle of sciences; to the illustrious bishops of the African church; to the modern African and the Griqua chiefs; in a word, to the effects of education and religion wherever they had been introduced into that benighted land. He drew an awful picture of the surprise of an African village, by human tigers, in the stillness of deep midnight, when the kindling conflagration, lighted up by the hands of savage invaders, glared up the midnight sky, and by its terrific brightness revealed the deeds of robbery and murder done by these mercenary and merciless oppressors. He conjured the female sex, ever tender to the sufferings of the oppressed, to think how many Rachels were wrapt in bitter mourning in one such night. One hundred thousand victims have been dragged from their humble, though beloved homes, during the past year, and sold into returnless bondage! The flag of America, however, (here he pointed to the silken flag that is suspended in the hall over the portrait of LaFayette), with its cheering constellation, floating from the heights of Cape Messurado, shows to the world that there is one spot at least in that fated land, sacred to liberty. He declared that America was the moral and political light-house of the world. So far, perhaps, all agreed; but the speaker touched a tender point, when he argued that the reason of certain movements in the south lies deeper than the tariff, the internal improvement question, consolidation system, &c.; that at the bottom of the nullification system will be found the dissimilar interests of the north and the south, *resulting from slavery.* He confessed that the colonisation scheme must eventually emancipate the country, but with the willingness of slave-holders. He concluded with an appeal to American Christians to come forward to the work. Much applause ensued on taking his seat."

### RELIGION IN SCOTLAND.

The celebrated preacher, Dr. Chalmers, of the Scotch presbyterian church, some time since published a work, called, "The Book of Scotland," from which the following statements are taken:—

"The population of Scotland, by the census of 1821, was 2,093,456. It may be assumed that the number is now increased to about 2,600,000; and calculating by the usual proportion, 600,000 of these are under ten years of age."

"Roman catholicism is progressing fast in Scotland, chiefly by the emigration of Irish, and the conversion of presbyterian outlying highlanders. The Roman Catholics have now some remarkably fine chapels, and the clergy are universally known as quiet and unobtrusive men. The Roman catholicism of Scotland is, on the whole, of a very mild kind. Neither methodism nor quakerism seem to have been successful in Scotland; of Methodists there are scattered congregations, principally of the dregs of the population of large towns; of the society of Friends, there is only one association in Edinburgh, formed by some of the most respectable and wealthy citizens. The sect which is making the most perceptible progress after the Roman catholics, is the Unitarians. The chief rallying place of the party is in the west of Scotland, where the socinian doctrine meets with a ready support from the operative manufacturers. We are, however, of opinion, that the number of professed Unitarians gives a very imperfect idea of the actual amount of this species of belief, which it is to be feared, is now spreading its influence among all classes of Presbyterians."—*Gospel Messenger.*

### DEATH OF MINISTERS.

To some it appears mysterious that God should call young ministers from the field of labour. May it not be one of his designs to teach all ministers, even those that are in the prime of life, that they are not exempt from death; and should do diligently the service which they intend to perform? Were ministers secure against death to old age, we should have *too many* ministers, who would enter on the profession that they might hide themselves from the king of terrors; and the usefulness of the best would be obstructed by their viewing their own dissolution at a distance. The very uncertainty of life is calculated to make most preachers more tender and humble than they would otherwise be. They should be dying men who preach to dying men, and hold life on the same uncertain tenure as their hearers. It is well that the prophets do not live forever. May God teach our ministers more and more, to think, preach, pray, and live, as ambassadors for Christ, who may be superceded in an hour.—*Philadelphian.*

*From the Evangelist.*

### WHAT IS ORIGINAL SIN.

Dr. Ely expresses what he supposes to be orthodox on this subject as follows:—

"The whole fallen man I believe to be depraved in all the faculties of his body and mind; and *this depravity*, which formerly was called *original sin*, is the occasion of all our actual sins. The whole moral being is brought into the world in a sinful and miserable state, in which he is destitute of original righteousness, is obnoxious to penal evil on account of Adam's first sin, and is corrupt in his whole nature, which corruption alone was commonly called *original sin*, or native depravity, to distinguish it from *actual sin*, which is a positive transgression of the law of God."

Now I have only one difficulty on this subject. Who is really guilty of this sin? Or, in other words, Who committed it? Or, as we ask our children, *Who did it?* Quis.

### HINTS ON SOCIAL PRAYER.

1. Be united. Social prayer is founded upon the affectionate union of believers; and it requires a mingling of spirit with spirit, and heart with heart. When Christians meet to pray, they should be of one accord and of one mind.

2. Be humble. Esteem and honour one another in love, and always consider the lowest place the safest and the best.

3. Be simple. Avoid high sounding expressions. We approach the throne of grace as criminals or as children, and in either character pompous language is inconsistent with a right state of heart.

4. Be fervent. Let your prayers be the utterance of want. With unwavering faith boldly entering the holiest place by the blood of Jesus.

5. Be appropriate. That for which we have professedly met, let us pray, let our wants dictate our speech, and our language be scriptural.—*Zion's Adv.* ZELOTES.

### TWO HUNDRED YEARS AGO.

In Winthrop's Journal, under date of December, 1633, we find the following paragraphs respecting the Indians:—

"John Sagamore died of the small pox, and almost all his people; (above thirty buried by Mr. Maverick, of Winesemett, in one day.) The towns in the bay took away many of the children; but most of them died soon after."

"James Sagamore, of Saugus, died also, and most of his folks."

"It wrought much with them, that when their own people forsook them, yet the English came daily, and ministered to them; and yet few, only two families, took any infection by it. Among others, Mr. Maverick, of Winesemett, is worthy of a perpetual remembrance. Himself, his wife, and servants, went daily to them, ministered to their necessities, and buried their dead, and took home many of their children. So did other of the neighbours."

Many of the sufferers appear, from Winthrop's account, to have been so much struck with the contrast between the conduct of their own people and the whites on this occasion, that they could not help acknowledging the excellence of the "white man's religion." Query:—What may the red men justly infer respecting that religion, from the treatment they receive at the hands of those who profess it, in 1830?—*Jour. Hum.*

### STROLLING PLAYERS.

We are sorry to find that many villages in the interior of this state, have been recently annoyed by companies of strolling players. At a time when theatrical exhibitions are becoming so intolerably corrupt in our *cities*, that all decent people are uniting against them, it is a matter of grief and surprise, that any countenance should be extended to such exhibitions in the country villages. It is to the *country* that we must mainly look for the moral purity essential to the preservation of our republic. But that moral purity was never yet known to survive the practice of listening to strolling players. England and Holland can bear melancholy testimony on this subject. And it should be understood, that these mountebank exhibitions are as directly at war with good taste and intellectual culture, as with good morals. What can be more humiliating, than to see the children of respectable farmers and mechanics, who have, or might have, the various means of intellectual improvement furnished by schools, lyceums, social libraries, scientific experiments, and periodical publications, running after a set of beggarly rope dancers, and puppet show jugglers, with such wretched attempts at dramatic representation as the cast-off furniture and rejected players of the city can furnish; for of such are these vagabond theatricals composed. Then consider the degraded morals of these persons; their idle, vicious, intemperate habits. Consider the natural tendency of such an example, exhibited by those whose performances they are led to admire, and for whose labours they see their own parents willing to pay their money! Consider the general tendency of village collections of youth for such purposes, and say whether any man can be called a friend to his country who countenances such exhibitions.—*N. Y. Gen. Temp.*

### IS THERE NO REMEDY?

Among the cases recently tried before the superior court, in Fairfield county, Connecticut, was the following one, growing out of lottery gambling:—

"*James Jennings*, vs. *Samuel Sherwood*."

"Bill in equity, stating that the petitioner was a man of weak understanding, and that the respondent, taking advantage of his weakness, had by promise and persuasion, induced him to purchase lottery tickets to the amount of near $6000, from January 7, to July 26, 1830; and on the day last mentioned had procured a note and mortgage for the amount of the loss on the tickets, for the sum of *two thousand four hundred and sixty four dollars*, praying that said note and mortgage be recinded and adjudged void. The petitioner failed to prove the allegation of the weakness of his understanding, and his petition was negatived."

The petitioner seems to be without remedy in law, and the sharper exults in his spoils, and claims that he is a respectable man, while holding the fruits of legalised gambling. Should not the state which authorised it make good the loss?

### RAISING HORNETS.

A lady in Rhinebeck, N. Y. has made a very neat "sylvan bonnet," from *hornet's nests.* One nest, it is said, furnished materials for three bonnets. They can be coloured, and are speedily prepared. Owing to the peculiar sizing, with which the hornet stiffens his paper, it is thought they will endure the weather admirably. Dr. Mitchill, and his correspondent who informed him of the discovery, recommend the raising of hornets for this special purpose. The Doctor thinks, that "if taken under human protection, they would multiply to great numbers." *Vt. Chron.*

One of the wisest of men, is he who has the most complaisance for others.

### NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

| | | | |
|---|---|---|---|
| *Ashes.* | | *Leather.* | |
| Pot, 100lbs. | $5 13a | Sole, oak tanned, lb. | 20a25 |
| Pearl do. | 5 69a | —— hemlock | 18a22 |
| *Candles.* | | Dressed up. side | 1 75a2 67 |
| Mould - - | 9a10 | Undressed do. | 1 50a2 25 |
| Dipped - - | 9a | *Molasses.* | |
| *Clover-Seed.* | | New-Orleans, gal. | 28a30 |
| Per lb. - - | all | *Oil.* | |
| *Coffee.* | | Whale, gal. - | 34a35 |
| Havana - | 9a10 | Sperm, summer | 65a67 |
| Java - - | 12a13 | —— winter | 80a85 |
| *Cotton.* | | Linseed, - | 83a85 |
| Upland - | 9a11 | *Provisions.* | |
| Louisiana - | 12a13 | Beef, mess, bbl. | 8 75a9 12 |
| Alabama - | 11a12 | —— prime | 5 62a6 12 |
| *Feathers.* | | Pork, mess | 14 50a |
| Live American | 34a36 | —— prime | 10 50a |
| *Fish.* | | Hams, north. lb. | 10a11 |
| Dry cod, cwt. | 2 37a2 50 | Butter, N.Y. dairy | 12a15 |
| Scale - | 1 50a1 62 | Hog's Lard - | 8a9 |
| Pickled, bbl. | 3 00a3 25 | Cheese - - | 6a8 |
| Mackarel, No. 1 | 5 87a6 00 | *Rice.* | |
| Shad, Con. mess | 8 85a8 50 | Prime, 100lbs. | 3 12a3 25 |
| Herring - | 2 27a3 00 | *Salt.* | |
| *Flax.* | | Turks-Island, bush. | 45a46 |
| American, lb. - | 7a8 | Liverpool ground | 38a40 |
| *Flour & Meal.* | | *Sugar.* | |
| N.Y. super. bbl. | 6 37a6 50 | Havana, white, lb. | 11a14 |
| Western (canal) | 6 62a6 87 | —— brown - | 8a9 |
| Rye flour - | 4 00a4 12 | New-Orleans | 7a8 |
| Indian meal | 3 62a3 75 | Loaf - - | 17a19 |
| *Grain.* | | Lump - - | 15a16 |
| Wheat, northern | 1 25a1 30 | *Tallow.* | |
| —— western | 1 45a1 50 | American, lb. - | 6a7 |
| Rye - - | 70a75 | *Teas.* | |
| Corn, north yellow | 70a75 | Bohea, lb. - | 32a34 |
| Oats - - | 40a44 | Souchong - | 44a75 |
| Barley - | 80a | Hyson-skin - | 38a75 |
| Beans, 7 bushels | 7 00a8 00 | Young-Hyson - | 70a1 06 |
| *Hides.* | | Hyson - - | 85a1 12 |
| La Plata, lb. - | 15a16 | Gunpowder - | 1 00a1 30 |
| S. A. horse, piece | 1 50a1 60 | Imperial - | 1 00a1 30 |
| *Hops.* | | *Tobacco.* | |
| First sort, lb. - | 9a | Richmond, lb. - | 3a6 |
| *Lumber.* | | Cuba - - | 14a25 |
| Boards, p. M. | 15 00a16 00 | *Wines.* | |
| Plank, pine, | 25 00a30 00 | Madeira, gal. | 1 25a3 50 |
| Scantling, pine | 15 00a16 00 | Port - | 80a1 75 |
| Do oak | 20 00a25 00 | Teneriffe, L.P. | 90a1 25 |
| Shingles, bundle | 2 30a3 50 | *Wool.* | |
| Oak timber, sq. ft. | 20a25 | Merino, Am. fl. lb. | 50a60 |
| Hoops, per M. | 35 00a36 00 | —— pulled - | 50a60 |
| Staves, pipe | 48 00a50 00 | Common - | 35a40 |
| —— hhd. | 35 00a36 00 | Spinning - | 33a40 |
| —— bbl. | 28 00a30 00 | American Hatter's | 80a85 |

### BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

| | | | |
|---|---|---|---|
| *New-York.* | | Newark Ins. Comp'y | par |
| City Banks - | par | Trenton Banking Co. | do |
| Except Franklin | broken | Rathway Far. & Mec. | do |
| Long-Island Bank | par | Salem Banking Co. | 1 1-2 |
| Dutchess County - | par | Monmouth - | broken |
| Lansingburgh - | par | Franklin - - | do |
| Bank of Albany* - | 1-4 | Hoboken - - | do |
| Albany State Bank* | do | Paterson - - | do |
| Other Albany Banks* | do | Protection & Lombard | do |
| Newburgh* - | do | Jersey City, - | do |
| Orange County - | do | State, Trenton - | do |
| Catskill - - | do | All others - | 1-2 a 3-8 |
| Farmer's, Troy* - | do | *Pennsylvania.* | |
| Other Troy Banks | do | Philadelphia Banks | 1-4 |
| Saratoga County - | do | York - - - | 1-2 |
| Mohawk - - | do | Chester County - | 3-8 |
| Utica - - | 1-2 | Delaware County | do |
| Geneva - - | do | Reading - - | do |
| Auburn - - | do | Pittsburgh - - | 1 |
| Ontario - - | do | Gettysburgh - | do |
| Central - - | do | Chambersburgh - | do |
| Chenango - - | do | Carlisle - - | do |
| Ithaca - - | do | Lancaster - - | do |
| Ogdensburgh - | do | Greensburgh - | do |
| Jefferson County - | do | Brownville - - | do |
| Wayne County - | do | Silver Lake - | 50 |
| Rochester - - | do | Others uncertain or broken | |
| Monroe County - | do | *Delaware.* | |
| Livingstou County | do | Banks of this state | 1-2 |
| Middle District | broken | *Maryland.* | |
| Columbia, Hudson | do | Baltimore Banks - | 3-8 |
| Greene County - | do | Somerset & Worc. | broken |
| Washington & Warren | do | Cumberland - | do |
| Plattsburgh - - | do | Princess Ann - | do |
| Niagara - - | do | Elkton - - | do |
| J. Barker's Exchange | do | All others - | 3-4 a 1 |
| *Maine.* | | *Dist. Columbia.* | |
| Bath - - | 1-2 | Bank of Columbia | uncer. |
| Waterville - | do | Alexandria Merch. | broken |
| Castine - | broken | Franklin - - | do |
| Wiscasset - - | do | All others - - | 3-4 |
| Kennebeck - | do | *Virginia.* | |
| Passamaquoddy - | do | Banks of this state | 3-4 a 1 |
| Hallowell & Augusta | do | *N. & S. Carolina.* | |
| All others - | 3-4 | Banks of these states | 1 a 2 |
| *New-Hampshire.* | | *Georgia.* | |
| Banks of this state | 3-8 | Banks of this state | 2 a 3 |
| *Vermont.* | | *Ohio.* | |
| Banks of this state | 3-8 | Chilicothe - - | 4a5 |
| *Massachusetts.* | | Marietta - - | do |
| Berkshire Bank | broken | Steubenville - | do |
| Essex, Salem - | do | Farmers & Mechanics | do |
| Farmer's, Belchertown | do | New-Lancaster - | do |
| All others - - | 3-8 | St. Clairsville - | do |
| *Connecticut.* | | Mount-Pleasant - | do |
| Norwich Bank - | par | Western Reserve | do |
| Eagle, New-Haven | broken | Columbus - - | do |
| Derby - - | do | Others uncertain or | broken |
| All others - - | 1-4 | *Miscellaneous.* | |
| *Rhode-Island.* | | New-Orleans Banks | 3 |
| Pawtucket - | broken | Michigan - - | 1 |
| All others - - | 3-8 | Detroit - - | broken |
| *New-Jersey.* | | Upper-Canada, York | 3 |
| State, Newark - | par | Kingston - | broken |
| Do. Elizabethtown | do | Quebec - - - | 3 |
| Do. New-Brunswick | do | Montreal - - | 2 |

* Bills of these Banks, $20 and upwards, par.


**STEAM SCOURING AND DRESSING CLOTHES.** opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL.
*Utica, Nov. 5, 1830.* WILLIAM PAUL.

**SUNDAY SCHOOL BOOKS.**

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

*Periodicals.*—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depositcry about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

**SUNDAY SCHOOL JOURNAL.**

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by
EDWARD VERNON,
*Agent A. S. S. Union, at their Depository in Utica, No. 187, Genesee street.*

*N. B.*—The "Teachers Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.
*Dec.* 7, 1830. 49

**MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.**

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7 1830.

**HARDWARE, &c.**

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

**ONEIDA TEMPERANCE HOUSE.**

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.
*Utica, April* 6, 1830. 14

THOMSON'S
**CELEBRATED STOMACH RESTORATIVE, or *Anti-Dyspeptic* WINE BITTERS.**

THE salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel, opium, nitre*, and *ratsbane.* ☞ Prepared by GEORGE F. FOWLER, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan.* 4, 1831. 1

**MEDICAL SPECIFIC FOR THE CONSUMPTION.**

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

*The Pulmist, or Art to cure the Consumption*, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

**NOTICE.**

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.
*Utica, April* 6, 1830. M. HITCHCOCK.

**NOTICE.**

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
*Utica, Jan.* 1, 1829. WILLIAM CLARKE.

**THE MUSICAL CABINET,**

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by *Nov.* 30, 1830. HASTINGS & TRACY.


**TO DISCHARGE FROM DEBT.**

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art. 3, relating to "voluntary assignments made pursunt to the application of an insolvent and his creditors."]

HUGH WYLIE, of Westmoreland, Oneida county; notice first published January 25, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 6th day of April, 1831, at ten o'clock in the forenoon. 4w10


**PETER PARLEY'S GEOGRAPHY.**

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable, *September*, 1830.

**REMOVAL.**

EW. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
*Utica, June* 16, 1830. 24

**SWAIM'S PANACEA.**

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.
WARNER & SOUTHMAYD, sole agents for Utica.
*Utica, February*, 1830. 51

DR. ROBERTS'
**WELCH MEDICAMENTUM,**

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediateiy; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.
Your's, very truly. D. C. LANSING.
UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.
UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
*July* 28, 1829. 30

**DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.**

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
*Utica, July* 28, 1829. 30

**TO HATTERS.**

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